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USA Jalsa Salana 2011 Edition

Scenes from 2011 Jalsa Salana USA

Waqfe Nau Program held at the
ocassion of 2011 USA Jala Salana

Meeting of two Police Chiefs from Houston Area
with local Jama'at Officials

Mayor of Houston addressing
Houston Jama'at Members

Regional Tarbiyyat Camp held at Baitul Samee Mosque, Houston

Mrs. Rosalie Rosen in London

An educational and spiritual monthly publication

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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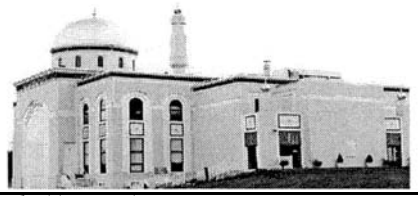

Table of Contents

2	Al-Qur'an
3	Al-Hadith
4	Sayings of the Promised Messiah[as]
5	Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V[aba] on August 5, 2011 at Baitul Futuh Mosque, London
11	The Message of Hadhrat Khalifatul Masih V[aba]
13	63rd Jalsa Salana USA Held at Pennsylvania Farm Show Complex, Harrisburg, PA (July 1-3, 2011): Habibullah S. Bajwa
25	The Holy Qur'an on Trial: Our Verdict: Maulana Mubasher Ahmad
29	Civic Order: The Principles of Islamic Governance: Dr. Waseem Sayed
37	Salat: The Ultimate Pillar of Islam: Nasirullah Ahmad
41	Remarks by Dr. Ahsanullah Zafar, Ameer Jama'at USA
42	Science vs God—The Great Debate: Dr. Arshad M. Khan
48	Miracles of the Promised Messiah[as]—Words to Capture Hearts:
52	Maintaining Morality in the Online World: Dr. Nasim Rehmatullah
57	Ahmadiyyat—The Right Choice: Dr. Mansoor Qureshi
62	The Islamic Concept of Freedom: The Holty Prophet Muhammad's[saw] Example: Maulana Azhar Hanif
67	Ahmadiyya Muslim Community USA: Promoting of Peace and Freedom: Maulana Naseem Mahdi, Missionary in-Charge and Na'ib Ameer USA
69	Guarding Against Harmful Trends: Dr. Faheem Younus Qureshi
74	Zikre Habib: Truthfulness in All Matters: Dr. Mirza Maghfoor Ahmad
78	How to Establish A Living Relationship with Allah: Maulana Naseem Mahdi, Missionary in-Charge & Na'ib Ameer USA
82	Concluding Address by Dr. Ahsanullah Zafar, Ameer Jama'at USA
84	Regional Waqfe Nau Ijtima—Chicago Region
85	63rd Jalsa Salana USA: A Report from *Lajna Imaillah*: Hifza Hayee
88	Resolution of Majlis-e-Amila and Jama'at Silver Spring, MD on the Sad Demise of Sahibzadi Nasira Begum sahiba
89	Guide Us in the Straight Path: Dr. Shahnaz Butt
92	What is Prayer? The Promised Messiah[as] on Prayer: Tamara Rodney
94	Prayers for the Protection of Our Jama'at: Fiona Ahmad
98	Raising a Family on Prayer: Sarah Ammar
101	Poem: Ramadan: Maria Ahmed
102	My Prayers: Kiran Khan
104	O Ye Who Believe Seek Help With Patience and Prayer: Saliha Malik, Sadr, Lajna Ima'illah USA
107	Regional Waqfe Nau Ijtema, Pennsylvania and New Jersey Region
108	Introduction to National Tajneed (Census) Department: Saad Mian
110	Resolution of Majlis Ansarullah, USA at the Sad Demise of Hadhrat Sahibzadi Nasira Begum Sahiba
111	The Passing of Hadhrat Sahibzadi Nasira Begum Sahiba: Letter of Condolence and Resolution: Lajna Imaillah, USA
112	Talimul Qur'an and Waqfe Ardhi Deparment (Taqwa)

Al-Qur'an

وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ۙ وَ الْيَوْمِ الْمَوْعُوْدِ ۙ وَشَاهِدٍ وَّ مَشْهُوْدٍ ۙ

قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ۙ النَّارِ ذَاتِ الْوَقُوْدِ ۙ

By the heaven having mansions *of stars.* And the Promised Day. And the witness and he to whom witness is borne. Cursed be the Fellows of the Trenches - The fire fed with fuel - (85:2-6)

COMMENTARY:

Mujaddids, or twelve mansions in the spiritual firmament of Islam, who will keep its light burning after the Spiritual Sun will have set, *i.e.,* after the first three best centuries of Islam will have passed, resulting in the spread of spiritual darkness over the whole world. These Reformers will bear witness to the truth of Islam, and of the Qur'an and of the Holy Prophet.

The Promised Day may signify the day when the Promised Messiah will be raised to bring about the renaissance of Islam. In fact there have been many such days in the history of Islam which could be called the promised day namely, the day of the Battle of Badr, the day when the Battle of the Trench came to a glorious end and the day of the Fall of Mecca. But the Promised Day par excellence is the time of the Second Advent of the Holy Prophet in the person of his Deputy in the 14th century A.H., when Islam is to receive a new life and to prevail over all other religions. The "Promised Day" may also mean the day when the righteous will enjoy the bliss of meating with their Lord.

Eveery Prophet or Devine Reformer is a *Shahid, i.e.,* bearer of witness, because he is a living witness to the existance of God, and he is also *Mashhud* (to whom witness is borne) because God bears witness to his truth by showing Signs and miracles at his hands, But here, as the text shows, the *Shahid* is the Promised Messiah and *Mashhud* is the Holy Prophet, and the verse signifies that the Promised Messiah will bear witness to the truth of the Holy Prophet by his speeches, discourses and writings and by the Signs that God will show at his hands. He will also bear witness in the sense that in his person the Prophecy of the Holy Prophet about the appearance of the Promised Messiah and *Mahdi* in the 14th century A.H. will be fulfiled. The Promised Messiah is also *Mashhud* in the sense that the Holy Prophet himself has borne witness to his truth. Thus the Holy Prophet and the Promised Messiah are both *Shahid* (bearer of witness) and *Mashhud* (to whom witness is borne).

Al-Hadith

عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: لاَ يُقِيْمَنَّ اَحَدُكُمْ رَجُلاً مِّنْ مَجْلِسِهٖ ثُمَّ يَجْلِسُ فِيْهِ وَلٰكِنْ تَوَسَّعُوْا وَ تَفَسَّحُوْا ـ وَكَانَ ابْنُ عُمَرَ اِذَا قَامَ لَهٗ رَجُلٌ مِّنْ مَجْلِسِهٖ لَمْ يَجْلِسْ فِيْهِ ـ

Hadhrat Ibn 'Umar[ra] relates that the Holy Prophet[saw] said: "Let no one cause another to give up his seat so that he can sit there. However, you should make room and spread out." The way of Hadhrat Ibn 'Umar[ra] was that if a person got up to give his seat to him he would not take it.

(Bukhari kitabul isti'dhan bab idha qeela lakum tafassahu fil majlis)

عن جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَكَلَ ثُوْمًا ، اَوْ بَصَلاً فَلْيَعْتَزِلْنَا اَوْ فَلْيَعْتَزِلْ مَسْجِدَنَا ـ وَ فِيْ رِوَايَةٍ لِمُسْلِمٍ: مَنْ اَكَلَ الْبَصَلَ ، وَالثُّوْمَ ، وَالْكُرَّاثَ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا فَاِنَّ الْمَلٰئِكَةَ تَتَاَذّٰى مِمَّا يَتَاَذّٰى مِنْهُ بَنُوْ اٰدَمَ ـ

Hadhrat Jābir[ra] relates that the Holy Prophet[saw] said: "He who has eaten garlic or onions should keep away from us or our mosque."

(Bukhari kitabul at'imah bab ma yakrah minaththaum)

Muslim's version is: "He who has eaten onions or garlic or leeks should not approach our mosque for that thing which offends children of Adam offends angels."

SAYINGS OF

THE PROMISED MESSIAH[AS]

Istighfar of the Holy Prophet[saw]

Most **Christians, on account of their ignorance** of the reality of *Maghfirat*, imagine that a person who seeks *Maghfirat*, is disobedient and sinful. A deep reflection over the meaning of *Maghfirat* makes it clear that it is the one who does not seek *Maghfirat* of God Almighty who is disobedient and vile. As every true purity is bestowed by Him and He alone safeguards one against the storm of passion, it should be a preoccupation of His righteous servants to constantly seek *Maghfirat* of that True Guardian and Protector. If we were to seek an illustration of *Maghfirat* in the physical world the best illustration would be that *Maghfirat* is a strong and unbreakable dam which is erected to hold back a flood. As all strength and all power belongs to God Almighty, and a man is weak in his soul as he is in his body, and seeks water from the Eternal Being all the time for the nurture of the tree of his being, and cannot keep alive without His grace, *Istighfar*, in its meaning that we have set out, becomes necessary and essential. As a tree puts forth its branches in all directions, as if it spreads its hands towards the surrounding spring of water, pleading for help that its greenness should not decline and that the time of its flowering and putting forth fruit should not be lost, the same is the case with the righteous. To supplicate the Fountain of real life for the water of security to safeguard spiritual greenness, or to promote that greenness, is described in the Holy Qur'an as *Istighfar*. Reflect on the Holy Qur'an and read it with care and you will alight upon the reality of *Istighfar*. The dictionary meaning of *Maghfirat* is a covering which is designed to safeguard against a misfortune. For instance, water is an element that covers up the defects of trees and is thus *Maghfirat*. Consider what would be the condition of a garden which receives no water for a year or two. Is it not true that its beauty will be destroyed and there will be no sign left of its greenness? It will produce no fruit and no flowers. Its inside will be burnt up. Its green and soft leaves will dry up and fall down; and dryness overcoming it, all its limbs will fall away from it like the limbs of a leper. Why will all these calamities overtake it? Because the water upon which its life depended was not available. This is referred to in the verse: Ibrahim, 14:25.

A Good Word is Like a Good Tree.

As a good and noble tree cannot flourish without water, in the same way, the good word of a righteous person cannot flourish till a pure spring refreshes its roots by flowing in the stream of *Istighfar*. Thus the **spiritual life** of a person depends upon ***Istighfar*** through the stream of which the true spring reaches the root of humanness and safeguards it from drying up and dying. The **religion** which does not set forth this **philosophy** is certainly not from God, and a person who claims to be a Prophet or a Messenger or righteous or pure-natured and turns away from this spring is certainly not from God. Such a one derives not from God Almighty, but from **Satan**, the root meaning of which is death. He who does not desire to draw that **true spring** to himself and does not fill this spring to its brim from the stream of *Istighfar*, in order to make his spiritual garden flourish, is a Satan, that is to say, he will die for it is not possible that the tree should flourish without water. Every arrogant one, who does not desire to make his spiritual tree flourish from this spring of life is a Satan and will be ruined like Satan. There has been no righteous Prophet in the world who turned away from the reality of *Istighfar* and did not desire to flourish through this real spring. It is true that our lord and master **Muhammad, the chosen one** (peace and blessings of Allah be on him) supplicated more than anyone else for this flourishing and therefore God caused him to flourish and be fragrant more than all other Prophets.

[Noorul Qur'an, No. 1, Roohani Khaza'in, Vol. 9 pp. 356-358]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on August 5, 2011 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hazoor[aba] began the Friday Sermon today by reciting the Quranic verses:

'All that is on it (earth) will pass away. And there will remain *only* the Person of thy Lord, Master of Glory and Honor.' (55:27 – 28)

Explaining further, Hazoor[aba] quoted from the writings of the Promised Messiah[as] that everything is destined to perish and ultimately only God will remain and that He has decreed death for everything apart from His Being. Hazoor[aba] said at the Ameen ceremony of his son Syeddna Mahmood[ra], the Promised Messiah[as] wrote a poetic composition entitled *'Mahmood's Ameen'*, which is full of prayerful and advisory verses. He addressed these verses to Syeddna Mahmood[ra] as well as to his two other sons. In fact, he included the whole Community in this. Hazoor[aba] quoted a few verses of the poem, which broadly translate as follows:

The world is like an inn, whoever one meets will be parted
Even if one stays for a hundred years, one ultimately separates
There is no room for complaint, this very house is transitory

Hazoor[aba] explained that the *Imam* of the age who came to bring man closer to God, thus drew attention at a time of rejoicing to the fact that real happiness lies in Divine nearness. The world indulges in idle, vain ways and means at time of rejoicing but the Promised Messiah[as] taught that all our attention should be drawn towards God and for this each act of ours should be to attain the pleasure of God. Once this insight is realized, the strands of our times of joy and sadness will flow towards attaining the pleasure of God. The Promised Messiah[as] came to complete the mission of the Holy Prophet[saw]. For him there was no greater joy than for his children to cherish love of God and be saturated in the love of the Prophet[saw] and to read and act upon the Holy Qur'an. After Syeddna Mahmood[ra] finished his first reading of the Holy Qur'an, the Promised Messiah[as] held a reception and this poem was written for that occasion. Each couplet of this poem is replete with heartfelt prayer and praise and glory of God. Acting upon the blessed model of the Holy Prophet[saw], the Promised Messiah[as] told his children and his followers not to fall in love with this world for a time will come when the world and all that is in it will have to be left behind. It is pointless to love this world for it will not last. Lasting benefit is in having a connection with the Being that always was and always will be and that Being is God, the Master of Glory and Honor.

Hazoor[aba] said the aforementioned verses cite two important matters. One is that everything is prone to decline and will gradually perish and each human ultimately dies. The other point is that those who endeavor to attain God's pleasure should be hopeful. Those who ever search for God, who endeavor for the piety of their children, doubtlessly depart from this world but they are granted an eternal life in the Hereafter and are taken in the loving embrace of God as they hear: **'So enter thou among my chosen servants, And enter thou My Garden.'** (89:30 – 31)

Hazoor[aba] said the advent of the Promised Messiah[as] took place to connect man with God and make him understand the subject of **'So enter thou among my chosen servants,'**. Thus, at a time of rejoicing he articulated in the poem that search for eternal life and unless one finds God, one cannot discover this everlasting life. It is stated in *Surah Al Qasas*:

'And call not on any other God beside Allah. There is no God but He. Everything will perish except Himself. His is the judgement, and to Him will you be brought back.' (28:89)

Hazoor[aba] said this is the objective which we have to achieve, as God also states: **'And I have not created the Jinn and the men but that they may worship Me.'** (51:57)

Hazoor[aba] said the significance of such worship is understood once one is firm on the belief that **'There is no God but He'** and all else will perish.

Hazoor[aba] said God draws attention to such matters to those who believe in Him with sincerity. He also provides opportunities for attaining high standards of worship. The month of *Ramadan* comes every year so that we recognize God and save ourselves from destruction. Fortunate are those who avail of this opportunity and having done so, continue to strive towards it for the rest of the year. Those alone endeavor with resolve who understand that: '**Everything will perish except Himself.'** No doubt therein is the teaching that death is a reality but those who absorb themselves in God achieve a new life. Who are those who are absorbed in **'the Person of thy Lord'**? These are those who understand the objective of creation. Indeed, fortunate are those who make an effort to comprehend this subject and then act upon it. May God enable each one of us to understand this subject and act upon it and may this Ramadan take us closer to this, for which our elders made endeavors and prayed for and breathed this spirit in the new generation.

When a dear one, an elder departs from this world one is further drawn to this subject. Indeed each person who has firm faith and belief in God should be further drawn to this subject at such a time. Hazoor[aba] said that recently, his mother passed away.

إِنَّا لِلّٰهِ وَ إِنَّآ إِلَيْهِ رٰجِعُوْنَ

Hazoor[aba] said when he reflects over her life, he notes her standard of worship as a model. Her reading of the Qur'an for hours, deliberating over it and her engrossment in *Salat* were exemplary for Hazoor[aba] . Although she did not experience the time of the Promised Messiah (on whom be peace) but she saw the early times and had the love and prayers of Hadhrat Khalifatul Masih I[ra] and had the blessings of the companions of the Promised Messiah[as]. She had the positive and distinctive influence of the time closer to that of the Promised Messiah[as] and she was the eldest daughter and second child of Hadhrat Musleh Mau'ood[ra]. She carried herself with dignity, the sort of dignity which should be evident in a believer. She had angst to cultivate love of God; this angst was heart-felt and could be seen in her poetic compositions. Hazoor[aba] said judging from the engrossed manner in which she offered her *Salat,* Hazoor[aba] knows her feelings were not superficial like poets who wander in wilderness. In a poetic composition she wrote what is broadly translated as follows:

Your love, Your mercy, Your forgiveness too
I seek Your pleasure each moment
Having lost everything in His obedience
I only seek my Master's support
May You alone be in my heart
I seek the mantle of Your mercy

Hazoor[aba] said it is related in Hadith that as a funeral procession passed by, the Companions spoke well of the deceased. The Holy Prophet[saw] said 'it has become obligatory'. The Companions asked what had become obligatory. The Prophet (peace and blessings of Allah be on him) answered that Paradise had become obligatory for the person because when people praise the virtues of the deceased, God makes arrangements for his or her forgiveness.

Hazoor[aba] said people who knew his mother are writing her many attributes in the numerous letters of condolence that he is receiving on her passing away. In light of these letters and what Hazoor[aba] had himself observed, he hoped and prayed that her prayer 'I seek the mantle of Your mercy' is fulfilled and God has wrapped her in the cover of His mercy and forgiveness.

Hazoor[aba] prayed: 'O my Dear God, extend the treatment to my mother that she sought in this prayer, and make us, her children also understand this concept. In this world and after death, keep us also wrapped in the cover of Your mercy. May we never be distant from the expectations that she had from her children. May God also enable her next generations to attain His pleasure.'

Hazoor[aba] said his mother was the eldest daughter of Hadhrat Musleh Mau'ood[ra] and Syedda Mahmooda Begum Sahiba and was born in 1911. Her mother was the daughter of Dr. Khalifa Rasheeduddin. The *Nikah* of the parents of Hazoor's[aba] mother took place in 1902 and they were married in October 1903. The Promised Messiah[as] wrote to Dr. Khalifa Rasheeduddin that 'Mian Mahmood' was pleased with this match and this was a testimony that this was according to Divine will. Hazoor[aba] said certainly this was the case as their son was given the mantle of *Khilafat*. The *Nikah* of Hazoor's[aba] parents took place in 1934 and Hadhrat Khalifatul Masih II[ra] gave a lengthy sermon at the occasion. Two *Nikahs* were announced at the time, first was that of Hadhrat Khalifatul Masih III[rh] and the other of Hazoor's[aba] parents. Hazoor[aba] read out some excerpts from the sermon for the *Jama'at* in general and the family of the Promised Messiah[as] in particular so that they realize their responsibilities and for Hazoor's[aba] mother who always strived for high levels of *Tarbiyyat* of everyone, to be rewarded by God for Hazoor's[aba] attention is drawn to this because of her passing away.

In his sermon Hadhrat Khalifatul Masih II[ra] cited the Qur'anic verse: **'And *among* others from among them who have not yet joined them. He is the Mighty, the Wise.'** (62:4) and said that this signified the coming of the perfect spiritual manifestation (*Buruz*) of the Holy Prophet[saw]. He said it was not only the prophecy rather also an appeal by the Prophet[saw] that when the evil of *Dajjal* (antichrist) appeared, a few people of Persian descent will rise against it. Citing an incident from the life of the Holy Prophet[saw], Hadhrat Musleh Mau'ood[ra] said during an expedition there was lack of order among the Muslims so much so that only a dozen Companions remained around the Prophet[saw]. At this time, the Holy Prophet[saw] had it announced that Prophet of God was calling on the Muslims. The Companions rushed to get to him trampling everything in their way. Hadhrat Musleh Mau'ood[ra] said that the call the Prophet[saw] made regarding people of Persian descent was far greater in glory, in belief, in confidence, in love and in hope than the call he made to his Companions. He explained that the particular word (*Rijaal*) used by the Prophet[saw] in his prophecy connotes not just the people of Persian descent, rather it also signifies their generations to follow will have the same responsibility. Hadhrat Musleh Mau'ood[ra] thus passed the message and the trust onto the family of those of 'Persian descent'. He said that he thus passed on the responsibility to the next generation, be they his children or the children of his brothers.

Hazoor[aba] prayed that having listened to this heartfelt message, may God make us feel responsible and may the passing away of the eminent elder of the family draw the *Jama'at* in general and the family of the Promised Messiah[as] in particular towards the important obligation that the Promised Messiah[as] has stated.

Briefly citing the life-history of his mother, Hazoor[aba] said given the times, her father stressed on her religious and worldly education and she was educated up to the FA standard. On 17 March 1925 a *Madrassa* was opened for girls and Hazoor's[aba] mother was one of the early students in it. She passed the qualification of *'Maulvi'* in 1929 from the *Madrassa.* Hadhrat Musleh Mau'ood[ra] also wrote a poem on the Ameen of his children which is full of prayers. Mentioning Hazoor's[aba] mother, Hadhrat Sahibzadi Nasira Begum, the poem says:

My Nasira , a virtuous star
Wise, dutiful, a pure gem

Hazoor[aba] said these attributes are not simply borne out of the love of a father. Many *Lajna* who worked with Hazoor's[aba] mother have verified these sentiments. A former *Sadr* of *Lajna* wrote that she was very keen regarding Tarbiyyat and always thought of new ideas and plans in this regard. She wished for each girl and each woman from Rabwah to have a very high standard of *Tarbiyyat* and to maintain the dignity of *Purdah* and general deportment. If she found someone not conducting themselves as they should, she would go up to them and lovingly explain about maintaining dignity.

Hazoor[aba] said that in an address during his first *Jalsa* as Khalifatul Masih, Hadhrat Khalifatul Masih IV[rh] spoke about Hazoor's[aba] mother. He said that he had a sister who strictly abided by *Purdah.* She followed whatever she saw Hadhrat Musleh Mau'ood[ra] do. Some younger women of the time thought that such ideas were of earlier times. Hadhrat Khalifatul Masih IV[rh] then added that the earlier times he knew of was the time of the Holy Prophet[saw]. He said this sister of his truly followed her strict ways while firmly abiding by *Taqwa.*

Hazoor[aba] said his mother had served as *Lajna* sadr for Rabwah for a long time and during her term she always aspired and worked hard for Rabwah *Lajna* to secure prominent position within Pakistan. This was not simply to be high on the league table but was owing to the thought that Rabwah was the seat of *Khilafat* and no one should have the occasion to say that there was 'darkness under the lamp'. Of course, God's pleasure was her objective. Someone has written Hazoor[aba] that his mother's decisions had great foresight. She always consulted others and respected each person whom she consulted. One of her approaches to increase education and knowledge was to ask every member to memorize two couplets from the books *Durre Sameen* and *Kalaam e Mahmood* for meetings. Not only did this enhance spiritual knowledge, it was also most helpful towards Rabwah winning first position in *Bait Bazi* competitions.

Hazoor[aba] said he is aware that his mother had many poetic couplets memorized. *Imam Sahib's* wife has written to Hazoor[aba] that during an out of town trip, rather than chat, she encouraged everyone to have a *Bait Bazi* session. Hazoor[aba] said his father Hadhrat Mirza Mansoor Ahmad had also committed many couplets of *Durre Sameen* to memory. It seemed as if he remembered the entire composition of '*Aye Khuda Aye Karsaz*'. Hazoor[aba] said during their family travels, they always had *Bait Bazi* sessions; Hazoor's[aba] father had one team and Hazoor's[aba] mother the other. Hazoor[aba] said his mother knew the entire *Qaseeda* by heart. After the passing away of Hazoor's[aba] father whichever granddaughter slept with her, had the task of helping her recite *Qaseeda.* Hazoor[aba] said she remembered part of *Qaseeda* till her last days. She also read the Qur'an with great concentration. If she ever had any spare time during the day from house work, which she did in supporting her household help as well as undertake Lajna work, in addition to her morning recitation, she would sit and read the Qur'an with deep reflection but it was not her habit to unnecessarily mention her knowledge in spite of her vast reading practice. As she had '*Maulvi*' qualification, her knowledge of Arabic was good. She was most sympathetic and compassionate by nature and helped people with cash or by giving grain and also drew others' attention to do the same. A few well-off people gave their charity to her so that she would distribute it to the deserving. As she was Rabwah *Sadr Lajna* for a long period she knew people and

was aware of their situation. During her office term, she was not a sadr only as an administrator, rather, she was in touch with almost every family. During her term as *Sadr Rabwah Lajna* she was prominent in every department.

Many acquaintances of her are writing to Hazoor[aba] and mentioning how hospitable she would be when people went to visit her and she would offer seasonal refreshments. She was very discerning and could gauge situation by looking at faces, asked after people and gave them good advice and prayers. She would draw attention regarding *Tarbiyyat* of children. As she had been a sadr for a long period, the various *Lajna* meetings would take place in Hazoor's[aba] family home. Hazoor[aba] said they had a large veranda where everything was arranged. Promptly after *Asr Salat*, Hazoor[aba] said, everyone had to leave home because it used to be occupied by *Lajna. 150 to 200 ladies would gather there and she would personally arrange for refreshments to be served.* Hazoor[aba] said if one was indoors, one had to remain there for a couple of hours as the house was taken over by *Lajna*. An old class fellow of Hazoor[aba] has written to Hazoor[aba] remembering how once she heard a *Haji Sahib's* voice and asked Hazoor's[aba] friend to go and see if *Haji Sahib* had eaten or not as it was meal time. Once she came to know that someone was going through hard times and wished to send their children abroad. She had her Prayer mat sent to that person with the message that she had prayed for them on that particular Prayer mat and with God's grace all their children will have the chance to go abroad. The person has written to Hazoor[aba] that extraordinary set of events followed and all their children could go abroad. He has written that there are sympathetic people around but her concern was so unique that she made specific prayers and then sent a message.

Hazoor[aba] said his mother related one of her dreams to Hazoor[aba] in which she saw the Holy Prophet[saw]. She once told Hazoor[aba] about a dream she had about the bright future of German Jama'at. When Hudhur recently visited Germany and observed the increasing connections and networks of the Jama'at there, he was reminded of the dream. Another of her attribute was that she was very particular about all kinds of *chandas*. As long as Hazoor[aba] was in Pakistan, she used to ask him to organize it for her and would repeatedly say that the payments should be accurate. She had various sources of income and if the estimated income differed from what was received, she would ensure that the balance in *chanda* was paid forthwith.

Dr. Noori has written to Hazoor[aba] and has also forwarded a letter that Hazoor's[aba] mother sent him in 1999 in reply to Dr. Noori's letter to her following Hazoor's[aba] release from prison [where Hudhur was a prisoner of conscience]. She wrote:

'Dear Noori, *Assalamoalaikum warahamtullah wabarakatahu.* I have received your letter in which you have expressed delight on the safe release of dear Masroor. It is great grace of Allah, otherwise the enemy had very dangerous plans. With His blessings God has demonstrated his power. We could not thank Him enough. Almost everyone in Rabwah as well as people outside Rabwah made many heart-felt prayers. God accepted their prayers. *Alhamdolillah, Thumma Alhamdolillah.* May God also protect everyone in future.'

Hazoor[aba] said therein is her humility that she does not mention her own prayers that she is bound to have made as a mother. Rather, she mentions the prayers of people of *Jama'at.* She also does not say may God protect my children, rather she prays for everyone. Hazoor[aba] said thus is the distinction of the Jama'at of the Promised Messiah[as] and her expression here is borne of the high standard of *Tarbiyyat* that Hadhrat Musleh Mau'ood[ra] gave her.

Hazoor[aba] said his mother had great self-control but Hazoor's[aba] son told him that when he visited her a few years ago she became very emotional at Hazoor's[aba] mention. Hazoor[aba] said after *Khilafat* her relationship with Hazoor[aba] took on a different tone and Hazoor[aba] would feel this over the telephone as well. Hazoor[aba] said he used to ring her prior to going on tours and she, knowing Hazoor[aba] well for no one knows

one more than one's mother, that he was quiet and said little, would pray that may God bless Hazoor's[aba] words and his speeches. She would tell him that she was offering *Nawafil* and making prostrations of special prayers. When Hazoor[aba] met her at Qadian in 2005 it was an amazing situation for Hazoor[aba] ; a unique experience. Her connection with earlier *Khulafa* that Hazoor[aba] had seen in the past was now extended to Hazoor[aba] by her and the mother and son connection was not there. It was replaced by a connection of *Khilafat* which had respect and deference.

Dr. Ibrahim took her interview there [in Qadian] in which Hazoor[aba] is also mentioned. In the interview she said that she had respect and regard for Hazoor[aba] because he was the *Khalifa* of the time. Hazoor[aba] said his dear mother gave precedence to this relationship over every other relationship. Hazoor[aba] said when he went to meet her [in Qadian] she would have happiness and brightness in her eyes and her face would burst with joy. Whatever time Hazoor[aba] could find from the engagements of *Jalsa* he would go and see her, she would be loving towards Hazoor[aba] and they would sit together and talk for some time. But this was only over a period of 15 days. When she departed from there, she did so with prayers.

Dr. Furrukh has written to Hazoor[aba] to say that when he went to see her to pay his condolences at the passing away of Hadhrat Khalifatul Masih IV[rh] she asked him to pray to be enabled to take the *Bai'at* of the next *Khalifa* and also to develop an emotional connection with him. Hazoor[aba] prayed may God bless her with Paradise.

In 1913 when Hadhrat Musleh Mau'ood[ra] wished to start the newspaper *Al-Fazl*, his wife Hadhrat Umme Nasir Sahiba offered her jewellery to fund it initially. He wrote that God had inspired his wife in a way that Hadhrat Khadija[ra] was inspired to help the Holy Prophet[saw]. She gave two pieces of her jewellery to be sold to fund the launch of the newspaper. One of these was her own gold bracelet, the other was her childhood gold bracelet that she had kept for the use of her daughter Nasira Begum. By selling this jewellery the newspaper was launched. Hazoor[aba] appealed that the readers of *Al-Fazl* remember the dear daughter of Hadhrat Musleh Mau'ood[ra], his mother, in their prayers when reading the newspaper.

Although not on a conscious level, but she also took part in the installation of *Al-Fazl* which today is also published as *Al-Fazl* International. Hazoor[aba] prayed that may God continue to elevate her station in Paradise and may her prayers reach us. Hazoor[aba] said he would lead her funeral Prayer in absentia after Friday Prayer.

Next, Hazoor[aba] announced two other funeral Prayers in absentia, these were of Chaudhary Nazir Ahmad Sahib and Respected Mirza Rafiq Ahmad Sahib son of Hadhrat Musleh Ma'ood[ra].

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HADITH

Hadhrat Ibn 'Umar[ra] relates that he heard the Holy Prophet[saw] say:

"A believer will be brought close to his Lord on the Day of Judgment and He will cover him with His mercy. He will make him realize his sins: 'Do you recognize this sin and do you recognize that sin?' He will answer: 'Lord, I do recognize.' Then He will say: 'I had covered it up for you in the world, and I do cover it for you today.' Then the record of his good works will be handed over to him.' "

(Riyadus-Salihin baburrija, Hadith No. 432)

HADHRAT KHALIFATUL MASIH V'S[aba] MESSAGE FOR THE JALSA SALANA USA 2011 AND WELCOME ADDRESS BY DR. AHSANULLAH ZAFAR, AMEER JAMA'AT USA

اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ
لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ۔
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۔
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

We have started our *Jalsa Salana* USA 2011, which is the 63rd annual convention in USA. This *Jalsa* is mirrored and structured by the example of Hadhrat Mirza Ghulam Ahmad Qadiani[as], the Promised Messiah and Mahdi. He asked that his followers get together once a year, for three days, at that time in Qadian. We are doing it here in the USA but we are following the same traditions and we are celebrating the same concepts and we are seeking the same pleasures from Allah which he mentioned and he brought up and asked us to do it that way. Among his reasons and desire to have the men get together at that time was so that they would come and be in his company. The word is '*Suhbat*', which is a bit more than company, but it would mean listening to him, talking to him, benefitting from the spirituality of his existence. In this day and age with the passage of time, Allah has granted him the '*Qudrat-e-Thania*' or the Second Manifestation and Hadhrat Khalifatul Masihul Khamis[aba] is our spiritual leader and stands for Hadhrat Masih Mau'ood[as] in all such matters. He has very kindly sent a message to all of us and I am going to read it and try to convey it as well as I can.

"Dear members of Ahmadiyya Muslim Jamaat USA,

Assalamo Alaikum wa Rahmatulahe Wabarakatohu,

I am very pleased that you are holding your annual *Jalsa Salana* on the 1st, 2nd and 3rd of July 2011. May Allah bless your *Jalsa* with great success and may you all benefit greatly from the immense spiritual blessings of this blessed Gathering. Remember this is not an ordinary convention. The Promised Messiah (peace be upon him) has stated:

'The major aim of the gathering is that the sincere members of the *Jama'at* should acquire more knowledge and advance in their relationship with Allah. One advantage is that by meeting various friends, the circle of brotherhood will broaden and it will strengthen their mutual ties. Therefore, you should develop brotherhood and love among yourselves and establish a true relationship with Allah, the Almighty. Advising about mutual love and brotherhood, the Promised Messiah (peace be upon him) says:

"Develop brotherhood and love among yourselves, give up viciousness and dissension. Totally abstain from any kind of insult or ridicule because they distance you from the truth and lead you far away. Treat each other with respect. Everyone should give priority to the comfort of his brother. Create a sincere reconciliation with Allah, the Almighty and come back into His obedience.

Get rid of every kind of dispute, hostility and animosity among yourselves because the time has come that we should abstain from petty matters and become preoccupied with important and magnificent goals." (Malfoozat, vol 1, pp 266-268)

With regard to attaining nearness to Allah, the Promised Messiah (peace be upon him) states:

'Our *Jama'at* should have a sincere relationship with Allah, the Almighty and the *Jama'at* members should be grateful that Allah, the Almighty has not rejected them. Instead He has shown hundreds of signs of His power to elevate their faith to the level of conviction. Is there anyone among you, who can say that he has not seen any sign? I do claim that there is not even one who has had the occasion to stay in my company and had not seen a fresh sign from Allah with his own eyes.

This is what our *Jama'at* needs, that their faith be enhanced, that they should develop true conviction and understanding of Allah, that there should be no laziness or indifference about performing the righteous deeds.' (Malfoozat, new edition, vol 2, pp 711- 717)

Therefore, during the period of the *Jalsa,* you should remain much engrossed in prayer and *Istighfar* and listen attentively to the various speeches by scholars of the *Jama'at* and thereby reap the blessings of this unique gathering. You will also benefit from the fervent prayers of the Promised Messiah (peace be upon him) who has prayed specially for those people who attend these *Jalsas.*

The Promised Messiah (peace be upon him) has prayed:

"I pray to Allah that He may be with all those who are coming to attend the *Jalsa* and that He may grant them great rewards and that He may show them Mercy and His Grace. O Allah, O You who are the greatest Benefactor, the Benevolent, the Merciful and the Remover of hardships, do listen to all these prayers of mine and grant us victory over our opponents, with great signs, for You have the power to whatever You will. *Ameen.*" (Ishtihar 7 Dec 1891)

And Hazoor concludes:

"May these heartfelt prayers of the Promised Messiah (peace be upon him) be with you all. May Allah bless your *Jalsa* with every success and may all of you be infused with a new spirit of faith and *Taqwa* (righteousness) to enable you to go forth and serve the *Jama'at* and the cause of Islam and humanity with renewed energy and fervor. May Allah bless you all.

Your sincerely,

Mirza Masroor Ahmad
Khalifatul Masihul Khamis

Then *Ameer Sahib* said: "I think Hazoor[aba] in this address has summarized everything we could want to explain, to frame the purposes and the actions of this *Jalsa* going forward and I'm sure we will think about it and act upon it and may Allah will that we are able to follow Hazoor's[aba] instructions and desires to the fullest extent and may Allah bestow His blessings on all of you. *Ameen.*" ***(Transcribed by: Mansura Minhas)***

63rd JALSA SALANA, USA Held at Pennsylvania Farm Show Complex Harrisburg On July 1-3, 2011

Report by: Habibullah S. Bajwa

Jalsa Site Preparation

Dr. Ahsanullah Zafar Sahib, *Ameer Jama'at* Ahmadiyya USA, appointed Wasim Haider *Afsar Jalsa Salana*, Shahid Saeed Malik *Afsar Jasa Gah* and Rizwan Ahmad Alladin *Afsar Khidmat-e-Khalq* well in advance. They set up teams of *Naib Afsran, Nazimeen* and *Muavineen* for the preparation of *Jalsa* and discharging the responsibilities of various *Nizamats*. The designated area of Pennsylvania Farm Show Complex was covered with colorful painting, banners and flags for beautifying the landscape, reception, transportation, accommodation, security and *Langar Khana* areas. Quotations of the Promised Messiah[as] were displayed on beautiful banners.

Jalsa Salana Program

A program committee comprising of Dr. Zaheer Bajwa, Maulana Azhar Haneef and Mirza Naseer Ehsan Ahmad under the chairmanship of *Ameer* USA, deliberated and chalked out a program for the *Jalsa*. The topics and speakers were carefully selected and approved by *Ameer Sahib*.

Registration

All members of the *Jama'at* were required to register on line for *Jalsa* using Internet. Identity Cards with a barcode and magnetic strip with appropriate information was set up to be scanned. It helped with the security check. Registration booths were set up on both men and ladies sides.

Jalsa Gah

This year *Jalsa* arrangements were made at Pennsylvania Farm Show Complex. Hotels required for accommodating guests were at convenient location from the *Jalsa Gah*. The *Jalsa* facility, with its prime location and central air conditioning, offered two big halls and a few conference rooms. The venue for the main *Jalsa Gah*, both for men and women, was in the big halls situated a walking distance apart. Arrangements for direct TV transmission of *Jalsa* proceedings for the combined session were in place via MTA.

Physical Arrangements

The physical arrangements for the *Jalsa Gah* started much earlier. Colored curtains were set up, offices and stalls were built for smooth running of the *Jalsa* event. For convenience offices for Registration, Information, Reception Accommodation, Media & Press and *Hazri Nigrani* were at the *Jalsa* Site. Similarly desks for Transportation and Humanity First and stalls and offices for Exhibition, Books, *Langar Khana, Rishta Nata,* MKA, *Khidmate Khalq, Tehrike Jadid,* First Aid/Homeopathy were inside the main *Jalsa Gah.* A booth of Red Cross was also set up for blood donation.

MTA set up its studio at the back of the stage. The MTA interview booth was on the right hand side on the stage. The background screen displayed 63rd *Jalsa Salana* USA 2011, *Kalma Tayyaba,* Monogram of "Ahmadiyya Muslim Community USA" and photo *of Khana Ka'ba.* The rostrum had the same logo of the *Jama'at.*

Examining Jalsa Site

On June 30, 2011 evening Dr. Ahsanullah Zafar *Ameer Jama'at* USA visited *Jalsa* Site. He met with *Afsaran, Naib Afsaran, Nazimeen* and *Muavaneen Jalsa* to examine the final preparation. His visit encouraged and motivated volunteers. In his address, the *Ameer* mentioned the background of our *Jasa Salana* and its beginning at the time of the Promised Messiah[as]. It stared with a small number but now in various countries the attendance is in thousands. He instructed to show patience during *Jalsa* and treat all guests of the Promised Messiah[as] equally with love and Islamic brotherhood.

Flag Hoisting Ceremony

Following the tradition *Ameer Sahib* performed the Flag Hoisting ceremony on Friday July 1, 2011 at 1:45 PM and led silent prayer.

Jumu'ah and *Asr* Prayers

Lunch was served after *Jumu'ah* and *Asr* prayers. Naseem Mahdi Sahib Missionary In-Charge and *Naib Ameer* delivered the Friday Sermon and led *Jumu'ah* and *Asr* Prayer. After *Surah Fateha* he recited three verses of *Sura Al-Noor* (17:11-13) and explained their meanings. Elaborating on *Istighfar*-seeking forgiveness of Allah, he said that every Prophet and the Holy Prophet of Islam[saw] used *Istighfar* for their nations. With *Istighfar* Allah blesses like a falling shower of rain. He added that *Istighfar* is not only to seek forgiveness from sins of the past but also it saves us from future sins and wrong doing. It is a remedy for spiritual faults and secular problems, he further added.. In *Sura Al-Anfal* (8:34) Allah says that Allah would not punish a nation when they are doing *Istighfar*. Allah said to the Holy Prophet[saw] that He would not punish when you are with them. It means that the presence of the Prophet and his *Khulafa* saves people from heavenly punishments. At this time if we remain attached to the teachings of the Holy Prophet[saw], his representative the Promised Messiah[as] and Khalifatul Masih, Allah will save us from all calamities. He referred to quotations from the extracts of the Promised Messiah[as] and narrated incidents when by the blessing of Allah only Ahmadis were saved. The speaker narrated some incidents of Hadhrat Maulana Rajaiki Sahib[ra] where Ahmadis were saved from disasters and the opponents were destroyed. Along with *Istighfar* if we send *Durood* upon the Holy Prophet[saw] Allah helps us to see the Holy Prophet[saw] in a vision, the speaker said in his concluding remarks.

Exhibition

Col. Fazal Ahmad, *Nazim* exhibition, arranged the exhibition that attracted a large number of guests. He wrote: "By the grace and mercy of Allah, the Exhibition was set up on Wednesday June 29, 2011. There were multiple themes, the most prominent being the universality and superiority of the teachings of the Holy Qur'an compared to other Scriptures. This theme was based upon and derived from the Friday Sermon of Hadhrat Khalifatul Masih V[aba] dated March 25th 2011. Colorful graphics depicted how the Holy Qur'an addresses other religions, Prophets and their Scriptures. Another theme showed how the teachings of the Holy Qur'an proclaimed fundamental freedoms now enshrined in the US Constitution. Other traditional themes based on the teachings of Islam and Ahmadiyyat as well as our core concepts were also displayed in large format and video projections. Tour guides provided customized tours to the VIPs as well as to all visitors. Many helping hands, from young *Khuddam* to *Ansar* helped in setting up and taking down the exhibitions. Some VIPs referred to the exhibitions themes in their speeches, indirectly. May Allah the Compassionate accept our humble efforts, cover up our numerous faults, and bless us with the opportunities to serve His Cause again and again. The cooperation from the *Jalsa Gah* staff was always forthcoming, wholeheartedly. May Allah reward them abundantly".

Announcement Booth

An announcement booth was set up at the stage. Dr. Khalid Ata and his team announced schedules of important events from time to time.

Accommodation

The *Jama'at* reserved hotels close to *Jalsa* site. Many Ahmadi stayed in hotels. *Nizamat* Accommodation also arranged rooms for non-Ahmadi guests.

Book Stall

A spacious area was allocated for Book Stall. Waqar Bajwa with his team set up bookstall and made the necessary arrangements. A table was set up for some available authors who were asked to sign their sold books during *Jalsa* event.

Special Events:

Auxiliaries of *Jama'at* held their meetings. Ahmadiyya Medical Association, Lawyer Association, Scientists Association and Engineers and Architects Association held their professional meetings to discuss their achievements and future planning. Humanity First USA held its meeting at a lunch on Saturday. On the same evening a reception for guests was arranged by National *Tabligh* department.

Khidmat-e-Khalq Report

As always, the planning started well in advance. The first step was Volunteer recruitment. The planning phase and volunteer recruitment went well. About 150 *Khuddam* and 120 *Atfal* signed up and performed various duties. The department was responsible for security, parking and traffic control, rapid response, luggage storage and volunteer refreshment. Various aspects of tasks requiring collaboration with *Jalsa Gah* and *Jalsa Salana* departments, as well as *Lajna,* were accomplished via in-person meetings and teleconferences.

The *Khidmat-e-khalq Desk* operated from 9AM-10PM on Friday/Saturday, and 9AM - 4PM on Sunday. The Desk provided "ALL ACCESS" and "STAGE ACCESS" passes to authorized persons, following a predetermined protocol. A Luggage desk provided storage for personal belongings of guests (particularly larger items that cannot be taken through the security checkpoint). Traffic duty began at 10:00AM Friday, and ended after the departure of the bulk of the guests on Sunday afternoon. Security teams provided Stage and backstage security, Men's and Ladies Perimeter Security, as well as secured *Liwa-e-Ahmadiyyat.* Volunteers were always on alert, aware of suspicious activities, and kept main entrances clear. Metal detectors were used randomly at the main entrance.

Waqfe Nau Program

The National *Waqfe Nau* department set up an information booth for *Waqfeen* and their parents. Volunteers were available to help. The Booth was to update information of *Waqfeen.* Rededication forms were also available. The department arranged following three programs:

a) **Program for Waqfeen-e-Nau under 12**: On July 1, 2011 Friday evening (6:00 PM -7:30) a program for *Waqfeen-e-Nau* 11+ held at main hall of gents *Jalsa Gah. Ameer Sahib* presided the meeting. 80 *Waqfeen* and *Waqfat* and 30 parents participated. At that occasion *Ameer Sahib* awarded certificates and pens to *Waqfeen* and *Waqfate Nau* who completed the first recitation of the Holy Qur'an.

b) **Program for Waqfeen-e-Nau Over 12**: On July 2, 2011 Saturday a program was conducted at conference hall *Waqfate Nau* who dedicated their life and filled the forms were awarded certificates and pens. 100 *Waqfeene Nau* and parents participated.

c) **Program for Waqfat-e-Nau Over 12:** A separate program for *Waqfate Nau* girls over 12 was conducted at ladies *Jalsa Gah.*

The National Secretary *Waqfe-Nau* briefly expressed the achievement of *Waqfe-Nau*. He discussed the importance of career building.

Dinner for Guests

In the evening of July 2, 2011 a *Tablighi* dinner was arranged by the National *Tabligh* Department. All guests who attended *Jalsa* and Ahmadi dignitaries from USA and outside were invitees. After dinner a Q/A session was held. Attendance of Guests was 50.

Mushaira

After dinner and *Isha* Prayer a *Mushaira* organized by MAALA (Mid-Atlantic Association for Literature Appreciation) with the collaboration of *Jalsa* organizers was held on Saturday in the conference hall of Al-Hadi Mosque. Dr. Muhammad Zafarullah Khan conducted *Nazam*at and Missionary Mubasher Ahmad Sahib presided. 11 well-known poets of North America participated and presented their poems. 185 gents and ladies attended.

Tahajjud and Salat Arrangements

Congregational *Salatul Tahajjud* on Saturday and Sunday and daily Prayers were offered at the *Jalsa Gah.* The attendance at *Tahajjud* and *Fajr* time was around 200 (men and women) on Saturday but on Sunday due to heavy rain the attendance was poor. On Saturday Maulana Zafarullah Hanjra led *Tahajjud* and *Fajr* Prayers and delivered *Darsul Qur'an* and Maulana Yahya Luqman led Prayers and delivered *Darsul Hadith* on Sunday.

Opening Session (Friday afternoon-July 1, 2011)
Presided by Dr. Ahsanullah Zafar, Ameer, Jama'at USA

The session started with recitation from the Holy Qur'an (20:106-114) by Hafiz Samiullah Chaudhry followed by its English translation by Rodney Basyir Sahib. Mansoor Rafiq Ahmad recited a poem of the Promised Messiah[as] in his melodious voice. The English translation was read out by Jalal Latif.

Ameer Sahib welcomed all guests and referred to the first *Jalsa Salana* at the time of the Promised Messiah[as]. He briefly described the significance of our *Jalsa.* It was the desire of the Promised Messiah[as] that his companions should attend the *Jalsa* and be in his company for the pleasure of Allah. He said that we are celebrating *Jalsa* on the same pattern. Presently, Khalifatul-Masih V[aba] is his representative and he has sent a message for this occasion. The *Ameer Sahib* read the message of Hazoor. Hazoor reminded everyone to fulfill their responsibilities as an Ahmadi. In this regard he quoted extracts from writings of the Promised Messiah[as] from following sources:

a) Malfoozat Vol. 1 PP 266-68 b) Malfoozat Vol. 2 PP 711-717 and c) Ishtihar December 7, 1891.

Hazoor advised to follow the instructions of the Promised Messiah[as] for our spirituality and benefit. He rayed for the success of the *Jalsa* as well.

Maulana Mubasher Ahmad was the first speaker of the session. The topic of his speech was **"The Holy Qur'an on Trial: Our Verdict"**. Mubasher Sahib recited two verses of *Sura Bani Israil* (17:82-83) and their translation. The Holy Prophet[saw] was asked to say: "Truth has come and falsehood has vanished away. Falsehood does indeed vanish away fast. We are gradually revealing of the Qur'an that which is healing and a mercy to the believers; but it only adds to the loss of the wrongdoers."

He stated a shameful incident when an ignorant Pastor Terry Jones oversaw the burning of the Holy Qur'an in his own ignorance. According to him the teachings of the Holy Qur'an did not correspond with

his own theology. The pastor brought shame for himself and for the whole nation. The speaker narrated a historic incident of Joan of Arc who was burned alive through religious verdict but later on declared to be a Saint. Those who ordained her burning have been disgraced for ever.

When the Holy Qur'an revealed the pagans of Arab did not believe that the Holy Qur'an was from God. All the false accusations have been recorded in the Holy Qur'an. A large majority of Arabs accepted Islam and believed the Holy Qur'an as a miracle. Following its commandments they were transformed into Godly human beings. Attacks on the Holy Qur'an have continued till today exhibiting various types of accusations and allegations. The Promised Messiah[as] not only rejected all the allegations but also provided satisfactory response. He proved with facts the superiority of the Holy Qur'an and challenged the countermeasure against his arguments. In his concluding words the speaker said that truth is destined to prevail and the Holy Qur'an is the truth that caries spiritual and secular rules and regulations for mankind. If some ignorant develops misunderstanding by their action it should not be considered the teachings of the Holy Qur'an.

Dr. Waseem Syed was the second speaker. The topic of his speech was **"Civic Order: the Idea of Islamic Goverance".** In his introductory remarks he mentioned that how worldly nations misused their authority and put the innocents on trials. He stated incidents during life time of different prophets and their trials. He quoted a reference of Ch. Muhammad Zafarulla Khan[ra] who said , "The problems of the world can be solved by following the teachings of the Holy Prophet[saw]." Allah Himself set up a civilized society for the human being. As mentioned in the Holy Qur'an provision of food, clothing and shelter is the responsibility of the government. The Holy Qur'an stated that the sovereignty belongs to Allah and trust those who are entitled. The speaker mentioned the incident of Taif when the Holy Prophet (SAW) prayed for the tyrants who tortured him. The Promised Messiah[as] advised to *Jama'at* to pray with sincerity and earnestly and told that is a key of salvation.

Nasirullah Ahmad was the third speaker. His topic was **"Salat-the Ultimate Pillar of Islam".** The speaker recited a verse of *Surah Al-Dhariyat* (51:57) meaning that the purpose of creation of Jinn and men is to worship. Worship means total submission to the commandments of Allah. He mentioned five fundamentals of Islam and stated that *Salat* is the second pillar. Prayer is a pivot on which the relation and communion with Allah develops. Practically *Salat* is living communion with Allah and is the highest form of worship, the speaker said. He referred to a verse (29:46) of *Surah Al-Ankabut* in which it is stated that prayer restrains one from indecency and manifest evil and remembrance of Allah is the greatest virtue. It purifies heart and soul. He referred to the 3rd condition of *Bai'at* where we pledge to offer 5 daily Prayers and *Tahajjud* as well. Congregational prayers have great reward and develop brotherhood and unity among Muslims. The prayers of the Holy Prophet[saw] have been reported as exemplary and we have to follow the footsteps of our Holy Prophet[saw] the speaker said at the end of his speech.

Ameer Sahib thanked the speakers and referred to a book of the Promised Messiah[as] where he prayed by calling members of the *Jama'at* as friends (*Aasmani Faisla* P 21) and the *Jalsa* as a spiritual gathering. *Ameer Sahib* said this *Jalsa* develops mutual understanding, brotherhood and love by giving up any type of hostility. The session concluded with silent prayer.

Saturday July 2, 2011-Morning Session: Presided by Daud Hanif Sahib Missionary

The session started with the recitation of the Holy Qur'an by Maulana Inamul Haq Kausar and Abu Bakr read the English translation. Mirza Rizwan Ahmad recited an Urdu poem of the Promised Messiah[as] and Ali Murtza read its English translation.

Dr. Arshad M. Khan was the first speaker of the session. His topic was **"Science vs. God-the Great Debate".** The speaker recited *Surah Al-Takathur* (102:1-9) and said that the topic has a lot of debate. There is a

controversy regarding science and God. Some do not believe in a Creator and the existence of religion. As science is the outcome of observation and reason they think it has no harmony with religion whereas God is faith. The speaker stated three types of knowledge mentioned in *Surah Al-Takathur*, he recited in the beginning of his speech:

1) *Ilmul-Yaqeen* 2) *Ainul-Yaqeen* and 3) *Haqqul-Yaqeen.*

Ilmul-Yaqeen is the lowest form of knowledge obtained by common sense like smelling smoke. *Ainul-Yaqeen* provides certainty like seeing the flame and Haqqul-Yaqeen produces firm belief and confirms the existence of a thing.

Science has certain limitation and scientists are limited in their thinking. The speaker stated the prophecy of Musleh Mau'ood[ra] in which a large number of attributes were prophesied for an unborn child. In this advanced period, science can determine only the sex of a child but not the personality and qualities of an unborn child. Such information can only be provided by some super being and that is God. Practically there is no contradiction between science and religion rather they help each other. In religion we feel sources but can not quantify them. Science can not prove the existence of God. The speaker recited four verses of *Surah Al-Dhariyat* (51:1-4) and said that verses of Qura'n are in accordance with scientific phenomena.

He quoted some example to elaborate his point of view and suggested to use Qura'n as a source to discover scientific facts. In his concluding words the speaker asked the members to pray and train next generation so that Allah through His mercy may grant us more Ahmadi genius and scientist like Dr. Abdus-Salam and Dr. Saleh Muhammad Alla Din.

Omar Shaheed was the second speaker and his topic was **"Miracles of the Messiah[as]: Words to Capture Hearts"**. The speaker said that the Holy Prophet[saw] forecasted the advent of the Promised Messiah and provided signs of his appearance. The Prophet[saw] said the Promised Messiah[as] would distribute spiritual treasure but the people would not accept. The Promised Messiah[as] arrived in time as a true representative of the Holy Prophet[saw] for the revival of Islam and to manifest the glory of the Holy Qur'an. The Promised Messiah[as] said that the Holy Qur'an is the guide for human life and fulfills all secular and spiritual needs of mankind. The speaker referred to *Braheen-e-Ahmadiyya* a famous book of the Promised Messiah[as] and quoted references from writings of the Promised Messiah[as] who claimed that he received revelation from Allah frequently. He said:

"I believe in all the holy books of Allah and believe in His revelation as I believe in the sun and the moon. I have conversation with Him and have personal knowledge and experience of Allah. Regarding miracles the speaker quoted an incident of Ludhiana. A person who was excited by a *mullah* to kill the Promised Messiah[as] when he visited and listened to him he became his follower. The Promised Messiah[as] wrote more than eighty books in Urdu, Persian and Arabic for the benefit of mankind which is also a great miracle. Studying these books is obligatory for us. The Promised Messiah[as] himself asked the members of his *Jama'at* to read these books at least three times. Many of these books have been translated into English and more than seventy other languages of the world. The Promised Messiah[as] arrived for the revival of Islam and the revival needs sacrifices from us. The speaker stated that many people in Europe and America accepted Ahmadiyyat by reading 'The Philosophy of the Teachings of Islam'. In his concluding words the speaker recited the English translation of an Urdu poem of the Promised Messiah[as].

Dr. Nasim Rahmatullah was the 3rd speaker and his topic was **"Maintaining Morality in the Online World".** The speaker said the morality describes the principles that govern our behavior. It is a code values that guides our choice and action. Without these principles the societies cannot survive long. The most significant predictor of a person's moral behavior is the quality of the person's God-consciousness which means fear of God and mindful of being in the presence of God. Social media and its danger are more apparent on the

internet and it is now a necessary evil. Moral values are in constant attack and moving us towards an animal life. In this regard considering the following factors is important:

Fear of Allah as described by the Holy Qur'an, the Holy Prophet[saw] and the Promised Messiah[as].
Cautious of being saved from harmful effects.
Be smart and save yourself from online interaction
Manage your time and be mindful especially of the time of Salat.

The speaker referred to some writings of the Promised Messiah[as] and suggested to inculcate high morals as asked by the Promised Messiah[as] and do not let the modern society influence you. By the Grace of Allah we have the prayers of the Promised Messiah[as], the prayers of the *Khulafa* and the prayers of our parents that will save us. A collective struggle against forces of evil is needed. A fight is a must against all those forces that are working against the pleasure of God. We must take some measures to avoid the reverse effect of the internet.

We should talk to our children about not using the internet in privacy. Unknown emails should be cleaned. There should not be late night sitting and chatting. We have been created to serve mankind by our good action and invite others to God. The speaker concluded his speech with the quotation of the Promised Messiah[as] for self purification and spirituality.

Dr. Mansoor Qureshi was the last speaker of the session. The topic of his speech was **"Ahmadiyyat-the Right Choice".** He recited verse 2:258 of the Holy Qur'an. He said that the selection of a choice is personal decision. He referred to the martyrdom of Hadhrat Sahibzada Abdul Latif[ra] who had two choices-either to accept the offer of the king for worldly fame or continue his pledge of initiation with the Promised Messiah [as] to please his Allah. He preferred his faith and offered his own sacrifice. At the same time the people of Afghanistan had their own choice and martyred him by stoning. Explaining the meanings of the verse he recited, the speaker said that Allah becomes the intimate friend of the believer who made the right choice.

At this age and time Ahmadiyyat is a right choice. Through Ahmadiyyat a society has been established that introduces:

a) Existence of a living God
b) Love of the Holy Prophet[saw]
c) Mutual love and brotherhood
d) Desire and passion of sacrifice for *Salat*
e) A spiritual leader who prays for all
f) True spirit of obedience

By the Grace of Allah, Ahmadiyyat spread speedily from one to millions. Opposition from individuals, parties and governments arose from time to time but it progressed continuously. There is no leadership in the Muslim world but we have a *Khalifa,* a spiritual leader who guides and prays for us. A right choice is always difficult. It happened to the followers of all the prophets and at the time of the Promised Messiah[as] as well. We have to decide our own choice by research. 3000 years ago the Prophet Noah[as] made an ark for his followers and saved them from a disastrous flood. In this age the Promised Messiah[as] made an ark through his teachings. We have to follow his teachings and enter the ark to protect ourselves from disastrous attacks of the world. The ark of Ahmadiyyat is nothing but the ark of the Holy Prophet[saw]. We have to make a pledge for a right choice for our spiritual life, he said in his concluding words.

Ali Murtaza, National Secretary Tabligh introduced two new Ahmadis, Ataul Hadi and Joseph who accepted Ahmadiyyat during this year. Both of them briefly expressed how they became Ahmadi.

Saturday July 2, 2011-Afternoon Session
Presided Dr. Ahsanullah Zafar, Ameer, Jama'at USA

The session started with the recitation of the Holy Qur'a by Mubarak Kokoi and Bashir Asad rendered the English translation. Kaleem Bhatti recited an Urdu poem of the Promised Messiah[as] and its English translation was read by Tariq Sharif.

Ameer Sahib invited Amjad Khan Sahib National Secretary PR for the introduction of the guests. Mr. Khan welcomed all guests to the 63rd Jalsa Salana and invited some guests to express their point of views.

Linda Thomson Mayor of Harrisburg was the first guest speaker. She welcomed the guests and appreciated our motto of love, peace, and universal brotherhood. She also appreciated our concept of *Jihad.* She quoted a *Hadith* of the Holy Prophet[saw] that no one is hurt by a Muslim. She read a proclamation from the Mayor's office and presented it to *Ameer Sahib.*

Sheila Jackson Lee, the US Congresswoman from Texas was the 2nd guest speaker. She joined the *Jalsa* by phone. She congratulated on holding *Jalsa* and apologized for not being with us on this occasion due to her official business. She appreciated our belief of religious freedom.

Farah Pandith was the 3rd guest speaker whose video message was displayed. Ms Pandith is Secretary of State Hillary Clinton's special representative to the Muslim communities throughout the globe. She occupies this position which was created for the first time in the history of the USA. The position is created for communication and mutual understanding between Muslim Communities and the State Department. Ms Pandith thanked us for inviting her and extended cooperation for mutual understanding with the Ahmadiyya Community and Muslims at large.

Victoria Alvarado, Director of International Religious Freedom, US State Department was the 4th speaker. She apologized for not coming but sent a letter for the occasion. Amjad Khan read her letter. She wrote that religious freedom is being dealt with on a priority basis and her office is well aware of the problems of the Ahmadiyya Community in different countries. She appreciated the Ahmadiyya Community in developing peace and mutual understanding.

Tim Lenderking, Director of Pakistan Affairs at the US State Department was the 5th guest speaker. He recognized the courage of Ahmadis who observe their faith under adverse religious conditions and the persecution of Ahmadis in Pakistan. He said that the State Department is committed to uphold the religious freedom throughout the world. He mentioned Mufti Sahib (Mufti Muhammad Sadiq[ra]) who laid down the foundation of Ahmadiyyat in USA. He congratulated us for holding the *Jalsa* and thanked for inviting him

After the guest speakers *Ameer Sahib* invited the first speaker of the session.

Maulana Azhar Haneef was the first speaker and his topic was **"The Islamic Concept of Freedom:The Holy Prophet Muhammad' s[saw] Example".** The speaker said that it is in our constitution that all men are equal. Liberty and freedom of religion is the fundamental right of each individual. Liberty is important in the sight of our Creator as well. He referred to the beginning of Christianity when the Christians were deprived of their basic rights of citizenship and persecuted mercilessly for a long time. Similarly in the early history of Islam the Holy Prophet[saw] and his companions were persecuted and were forced to migrate to Medina. In Medina the Holy Prophet[saw] managed to live in peace with neighbors of other religions. He prepared Charter of Medina, a constitution that provides freedom for all religions not only at that time but is also applicable today. Later when the Prophet[saw] was at his highest position he took care of all religious faiths. Now a days Islam is considered to be a religion of violence, whereas in fact Islam is the message of peace and

brotherhood and the Muslims have been ordained to take care of human beings without keeping in mind their creed. In the early history of Islam many Christians and Jews preferred to stay under Muslim rulers as they enjoyed more freedom and liberty. Freedom of conscience and freedom of region were guaranteed. The Holy Qur'an says that there is no compulsion in religion (2:257) and for you is your religion and for me is my religion (109:7). The Holy Prophet[saw] wrote letters to the kings of his time for developing peace and cooperation among different nations. In accordance with the Islamic principles the Muslims of USA are most loyal to their homeland.

After the speech Amjad Khan invited the guest speakers. The 6th guest was **Under Secretary of Education, Martha Kanter**. She thanked for inviting her and appreciated the Jama'at for its policy of tolerance and developing peace and harmony among fellow citizens. She also encouraged our policy in standing against violence and terrorism. Promoting interfaith conferences and dialogue is more important she added.

Jim Mcdermoth Congrssman of 7th district of Washington was the 7th guest speaker who could not attend but sent a video message that was displayed. He apologized for not attending the conference and expected that the conference would promote Islamic and American concept of freedom including freedom of religion. He visited Indonesia where innocent Ahmadis were martyred in February of this year. There he met government officers and Ahmadis. He is well aware of the persecution of Ahmadis.

Michael Ghouse, Director of the World Muslim Congress was the 8th guest speaker who travelled from Dallas to attend the conference. He greeted us with *Assalamo Alaikum* explained its meaning and mentioned the way of greeting by other religions. He said the gist of Qur'anic education is Justice. The speaker referred to the address of the Holy Prophet[saw] in his last pilgrimage who said that on Judgement-Day each individual would be responsible for his/her own deeds. The speaker mentioned about the *Meesaq-e Medina* that was a first constitution and urged other Muslims to adopt it for developing peace in the world.

Maulana Naseem Mahdi was the last speaker of the session and his topic was **"The Ahmadiyya Muslim Community USA: Promoting Peace and Freedom".**He said that Islam means peace and Muslims are law abiding citizen. Just imagine a world of 200 countries where all people are law abiding citizens and loyal to their homeland. That is the goal we are trying to achieve, the speaker said. He referred to the 1st issue of the Ahmadiyya Magazine "Muslim Sunrise" that started its publication ninety years ago. It was mentioned in that issue that Islam commands to a Muslim to say "I must obey the government where I live". He also referred to a saying of the Holy Prophet[saw] that 'loving homeland is a part of belief' which is not a political speech. He mentioned that the brochures for peace and love for homeland have been distributed and reached sixty millions Americans. The speaker said that we are asking our youths to knock door to door and appeal to other Muslims for cooperation in this issue. He also referred to a statement of the *Imam* of the *Ka'ba* that "Love of Homeland is a part of the belief of a Muslim". The speaker shed light on the concept of *Jihad* and blasphemy and quoted references from the Holy Qur'an. Referring to the 10th anniversary of the 9/11 incident, he said that Ahmadi youths will donate10,000 bags of blood on one day and 30,000 lives will be saved.

After that speech the video of last guest speaker **Mika Honda of 15th Congressional District of Ca** was displayed. The speaker apologized for not attending but congratulated us on the *Jalsa*. The Islamic and American concept of freedom especially religious freedom is based on justice. He expressed his concern on persecution of Ahmadis in different countries and supported our concept of religious freedom.

Amjad Khan Sahib mentioned the names of 18 government officials who sent their messages and congratulated fus or holding our Jalsa. Some of them sent proclamations as well.

Ameer Sahib in his concluding remarks thanked and acknowledges the efforts of those who helped to release 96 Ahmadis including women and children in Thailand who were in trouble there.

***Talimul Qur'an* Ceremoney:** Dr Zaheeruddin Mansoor National Secretary *Talimul Qur'an* mentioned that the National *Talimul Qur'an* department arranged a *Hifzul-Qu'an* class at Baitur-Rahman Mosque from June 25-July 15, 2010. *Qari* Nawab Ahmad Sahib was invited from Qadian for the class. Syed Fazal Ahmad was *Nazime-A'la* of the class. 36 Boys and 28 girls participated and leaned some portion of the Holy Qur'an. Syed Fazal Ahmad announced the names of the participants and Ameer Sahib awarded certificates.

***Alme-Inami* and Talent Awards:** On the basis of the overall activity of a *Majlis Khuddamul Ahmadiyya* awards *Alme-Inami* to the best *Majlis*. This year *Alme-Inami* was awarded to *Majlis* Dallas. Awards were also given to *Majalis* who achieved second and third positions. Similarly *Majlis Atfalul-Ahmadiyya* was awarded *Alme-Inami*. The best *Majlis* in *Atfalul*-Ahmadiyya was Queens Majlis. Gold medals and talent awards were also granted to the students and individuals who fulfilled the required criteria.

***Ameen* Ceremony:** *Jalsa Salana* served as a platform to recognize the *Ameen* of 21 *Atfal* ranging from ages 4 to 12.

Atfal Volunteering at the Jasla: *Atfal* passionately offered their services in a wide variety of tasks. 71 *Atfal* volunteered who were engaged in many duties. *Atfal* were helpful in registration and scanning ID at the entrance of *Jalsa Gah*. They helped the food service, and offered services in cleaning up the *Jalsa* site.

***Atfal* Welcome Packages:** This year 13 boys were initiated into *Atfalul Ahmadiyya*. They were awarded welcome packages containing a prayer mat, prayers cap, MKA Scarf, and a welcome letter.

Sunday July 3, 2011 Concluding Session
Presided Dr. Ahsanullah Zafar, Ameer, Jama'at USA

The session started with recitation of the Holy Quran by Mubasher Hafeez and Hamza Ilyas offered its English translation. An Urdu poem of the Promised Messiah[as] was recited by Bilal Raja and the English translation was done by Ahmad Nooruddin.

Faheem Younis Qureshi was the first speaker. His topic was **"Guarding Against Harmful Trends".** The speaker recited a verse of the holy Qur'an (11:39) and said the human sacrifice was an old tradition of Egyptians that was abandoned by Islam. Each year the Egyptian offered sacrifice of a young girl for its smooth flowing. The speaker said that the trend of children sacrifice still continues but in a different style. He quoted Hadhrat Khalifatul Masih IV[rh] who said in 1987 that the immigrants in the Western countries have trend of being involved in bad habits like wasting time and telling lies. He also referred to a letter of Hadhrat Khalifatul Masih II[ra] that he wrote in 1924. Hazoor wrote: In Muslim countries people are involved in gambling, avoiding *Purdah*, alcoholism etc and that trend has to avoided. The speaker said that mostly we follow the trend of the majority who lead towards destruction by doing wrong things. We should set up our own dignity. He quoted a verse *Surah Al-Saf* (61:3) declaring that we must not say what we do not do. He provided figures indicating the involvement of the majority in immoral practices. Our youth have the trend to follow the customs of others. It should be avoided and let others follow you. There a resolution for each individual young or old that we have to pledge that we will follow the guidance of the Holy Qur'an and the Holy Prophet[saw] of Islam who is the best example for all.

Dr. Mirza Maghfoor Ahmad was the second speaker. His topic **was "Zikre-Habib-Truthfulness in all Matters".** He said that accepting the Promised Messiah[as] and *Bai'at* of thousands of people is the truthfulness of the Promised Messiah[as]. He quoted Hadhrat Pir Sirajul Haq[ra] who asked a Hindu to tell him something about Mirza Sahib. The Hindu who knew Hazoor since his childhood said, "Truthfulness, trustworthy

and pious and I believe God descended on him". When once his father asked him for a service in some offices his response was he had been engaged in the services of Allah. He referred to the debate scheduled with Maulvi Muhammad Husain. After listening Maulvi Muhammad Husain Hazoor agreed with his point of view and avoided debate. Allah revealed the glad tiding saying that "Allah is pleased with you and will give great honor. The Kings will seek blessing from thy garments."

In his trials the Promised Messiah[as] exhibited his truthfulness. The speaker referred to a case of the post office and mentioned the opposition but the Promised Messiah[as] in all circumstances was steadfast and told the truth against the advice his attorney. In all trials of his father whenever he was asked he told the truth. The speaker suggested the audience to study the life of the Promised Messiah[as].

Naseem Mahdi, Missionary In-charge was the third speaker. His topic was **"How to Establish a Living Relationship with Allah."** The speaker referred to a book of Hadhrat Musleh Mau'ood[ra] on "*Ta'alluq Billah*" i.e., relationship with Allah and asked the audience to read that book. Elaborating the meanings of his topic the speaker said it is by loving Allah and His creature. He narrated attributes of Allah as mentioned in the *Surah Al-Fateha.* The Holy Qur'an says remember Allah as you remember your fathers. He referred to an incident of a woman who was too worried about her baby and was running to find him. She was very happy after finding the baby. Allah loves human beings much more than that mother, the speaker said. For developing and improving our relationship with Allah we must follow His instruction and guidance. We can find Allah through the Holy Prophet[saw] who is a link to contact Allah. By sending *Darood* on the Holy Prophet[saw] we become the recipient of His favor and blessings as stated by the Promised Messiah[as]. Allah is the source of all things. It is a *Hadith* that when we are in need of anything we must ask Allah. Even if we are in need of a shoe lace, we should ask him. Allah communicates with his true servants. He added that by visiting the sick and serving His creature we can develop a relationship with Him. The speaker quoted some miraculous incidents of the companions of the Promised Messiah[as] in this regard.

At the end of Mahdi Sahib's speech, *Ameer Sahib* announced that the total attendance of our *Jalsa.Salana* that was 5779, and the number of guests was 200.

***Ameen* of Children:** The number of children who completed the first recitation of the Holy Qur'an. during this year =14. All of them arrived at the stage and received copies of the Holy Qur'an from *Ameer Sahib.*

***Atfal* Welcome Packages:** This year 18 boys were initiated into *Atfalul Ahmadiyya.* Their names were announced and they received bags from *Ameer Sahib.*

***Alme-Inami* and Talent Awards:** On the basis of the overall activity of a *Majlis, Khuddamul Ahmadiyya* awards *Alme-Inami* to the best *Majlis.* This year *Alme Inami* was awarded to *Majlis* Detroit. Awards were also given to *Majalis* who achieved second and third positions. Detroit *Majlis* stood first in large *Majalis* and overall activity. In Medium *Majalis, Majlis* Long Island was the first. In small *Majalis Majlis,* Saint Paul stood first. Similarly *Majlis Atfalul-Ahmadiyya* was awarded *Alme-Inami.* The best *Majlis* in *Atfalul-Ahmadiyya* was Dallas *Majlis* who received *Alme Inami.* Gold medals and talent awards were also granted to the students and individuals who fulfilled the required criteria.

***Majlis Ansarullah USA Alme Inami*: Majlis Ansarullah USA** *Alme Inami* was given to the best small, medium and large *Majalis.* In large *Majalis Majlis Ansarullah* Dallas stood first in overall activity and received *Alme inami.*

Concluding Address of Ameer Sahib

Ameer Sahib in his concluding address said that our *Jalsa Salana* followed the tradition of the Promised Messiah[as]. *Ameer Sahib* announced the names of 22 members of the US *Jama'at* who passed away. He said at

this occasion we recognize those who passed away during current years. *Ameer Sahib* especially mentioned the name of Pir Habibur Rahman as a special person and expressed his condolence. He requested to pray for those who are in need and those who passed away. *Ameer Sahib* said that according to Hazoor's instruction the *Tabligh* campaign was successful and it is a continued process. He recognized the mosque project. For financial sacrifices *Ameer Sahib* urged members to fulfill their pledges and pay *Chanda Wasiyyat, Chanda Aam* and *Chanda Jalsa Salana* to meet out target.

Ameer Sahib appreciated all members of USA *Jama'at* who supported the *Jalsa* event and spent considerable time and energy in thesmooth running of *Jalsa* activities. He prayed for the safe return of all participants of *Jalsa*. At the end he requested prayer for the welfare of America, for children, the sick, needy and those who are suffering financial problems. The session ended with collective *Dua. Al-Hamdolillah.*

A Part of the Concluding Address of *Ameer Sahib* at 63rd Jalsa Salana USA Regarding Deceased Members of the USA Jama'at

Ameer Sahib asked Dr. Khalid Ata Sahib National Secretary *Wasiyyat* to read the names of those members of USA *Jama'at* who passed away last year. The names are:

1. Pir Habibur Rahman	**Moosi**	**2. Mohammad Ziaul Haque**	**Moosi**
3. Mubarika Shamim	**Moosiah**	**4. Mrs. Nayeema Rahman Misal**	**Moosiah**
5. Naim Ahmad Waseem	**Moosi**	**6. Mrs. Sardar Begum**	**Moosiah**
7. Mrs. Rashida Khanum	**Moosiah**	**8. Abdul Hafeez Moosi**	
9. Mrs. Iqbal Begum	**Moosiah**	**10. Masoud Ahmad Khurshid Sanori**	**Moosi**
11.Sh. Khursheed Hussain	**Moosi**	**12. Azizullah Moinuddin Moosi**	
13.Khalil Ahmad Solangi	**Moosi**	**14. Sanjeeda Qureshi Begum**	**Moosiah**
15.Lt. Col. Safeeullah Khan	**Moosi**	**16. Mrs. Ameena Bibi**	**Moosiah**
17.Muhammad Ashraf Ch.	**Moosi**	**18. Mrs. Surayya Sultana Farooq**	**Moosiah**
19.Khalifa Saleemuddin		**20. Sahibzada Rashed Latif Rushedi**	
21. Rasheeda Tasneem Khan		**22. Mark Lelchai**	
23 Zahir A Khan			

Ameer Sahib especially mentioned the name of Pir Habibur Rahman who was an active member of USA but martyred in Pakistan. He stated some of his qualities and services he offered for *Jama'at* and expressed his condolence.

He said that reading the names of the deceased is to recognize those who passed away last year. He said it is in accordance with the tradition of the Promised Messiah[as] as he did in his life time. He said a quick survey was done and members were asked to submit the names of their deceased relative who passed away last year. He reminded members to follow the instruction and send the names who would pass away or new born to Dr. Karimullah Zirvi for publishing in the gazette. It brings *Jama'at* members together and more cohesive and more aware of each other. The purpose of our *Jalsa* is also to create interaction and a relationship among all of us.

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Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Allah the Most Honored and Glorious says: 'I am to every servant of Mine as he conceives Me to be. I am with him wherever he remembers Me. By Allah, Allah is more pleased with the repentance of a servant of His than one of you who recovers something of his in the desert after he has lost it. He who approaches Me over a distance of a hand's breadth, I approach him an arm's length, and he who approaches Me an arm's length, I approach him two arm's length. If a servant of Mine comes to Me walking, I go to him running.' "

(Muslim kitabuttaubah bab filhad'alattaubah)

THE HOLY QUR'AN ON TRIAL: OUR VERDICT

Maulana Mubasher Ahmad

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ
الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَآءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ
الظّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

"And proclaim: Truth has come and falsehood has vanished. Verily, falsehood is bound to vanish. And We reveal of the Qur'an that which is healing and a mercy to the believers; but to the unjust wrongdoers it causes nothing but loss after loss!"

On the 20th of March this year, a Christian pastor in Gainesville, Florida, by the name of Terry Jones put the Holy Qur'an on trial. He presided over this trial as a judge and had a jury comprising of 12 members of his church.

On receiving the 'guilty' verdict of the so-called jury, he oversaw the burning of the Holy Qur'an. This was done after the Holy Qur'an had been soaked in kerosene oil for one hour. Obviously, the ignorant pastor had serious objections regarding the Holy Qur'an. His reason for burning the Qur'an was that its teachings didn't correspond with his own theology. Clearly, the pastor brought shame on himself by rekindling some of the intolerant practices of the ancient Christian religious courts that the majority of fair-minded Christians now themselves reject as acts of absolute injustices.

One of the many appalling examples is the trial of a young innocent girl by the name of Joan of Arc who was found guilty by a religious court, and then burned alive at the stake (in 1431). Later, the same Joan of Arc was raised to the status of a Saint by the Catholic Church, and those who had burnt her alive were disgraced in the channels of history. And we are certain that the time is near when the Holy Qur'an also be honored among the open-minded and pure of heart Christians.

It was not the first time that the Holy Qur'an had been under malicious attack. Since the very outset, when the Holy Qur'an was in the process of being revealed to the Holy Prophet Muhammad[saw], the pagan Arabs in their ignorance and disbelief were quick to raise objections against the holy text.

Although they could see the awe-inspiring beauty of its Arabic verses, and its stunning effect on the hearts of the listeners, they still, in their ignorance would not believe it was the Word of Allah, and alleged it was man-made. And to stop others from being effected by the beauty of the Holy Qur'an, they would try to find faults with the Holy Prophet[saw]. They alleged that the Prophet was a soothsayer – a *kahin)*; or that he was a sorcerer, a magician –a *sahir*, or he was just a poet – a *sha'ir*. At times they would also assert that he was under a paranormal influence, or (God-forbid) he had gone insane – and they used to call him a *majnoon* – a mad-man.

At times they would say that the text of the Qur'an was prepared by others; and at other times they claimed that the contents of the Quran were stolen from older scriptures, and it contained nothing more than "fables of the ancient"

أَسَاطِيرُ الْأَوَّلِينَ

dictated to him by some foreigners.
All of theses false accusations are recorded in the Holy Qur'an itself along with complete and satisfactory responses. Each and every allegation is fully rebutted, and the Holy Qur'an stands out clearly as a winner. One of the dazzling proofs of the victory of the Qur'an is evident in the fact that within the life time of the Holy Prophet[saw] a vast majority of Arabia accepted the truth that the Qur'an was indeed the Word of Allah, and Prophet Muhammad[saw] was its sole recipient, and that it was not a product of some soothsayer, magician, poet or a mad man!

The very same pagan Arabs who used to find fault with the Quran, after accepting its truth turned into staunch believers that the Holy Quran was a miracle in itself; it was the perfect guidance for mankind for all ages to come; it was a blessing, a mercy, a light, a healing; and it was an answer of pristine clarity to all important questions concerning life and Hereafter, seen and unseen.

And the world saw the marvelous phenomenon that through following the teachings of the Holy Qur'an,

the Arabs who had lived corrupt lives for centuries were changed into decent human beings within a few years, and from civilized human beings they were further transformed into Godly men and women.

It was with the blessings of the Holy Qur'an that the ignorant masses of Arabia turned into sincere and loyal servants of Allah. They rejected idol worship, and whole-heartedly accepted *Tawheed* – the Oneness of God. And they became teachers and leaders of the world, creating a superb new civilization unmatched in the history of mankind.

However, witnessing the popularity and effectiveness of the Holy Qur'an, some Christian, Jewish and Hindu scholars and religious leaders took it upon themselves to attack and defame the Holy Qur'an. And this continues to the present time. Their main allegations were and remain three-fold: **First**, the authenticity of the text of the Qur'an**; second**, the structure and style of its *Suras*; and **third**, some of its teachings.

With regards to its scriptural authenticity, much effort is made to prove that the present text of the Qur'an is not the same that existed at the time of the Holy Prophet[saw]. They claim that the text of the Qur'an has a "history"; that it has "evolved" from one version to another – some of its verses have been changed, and some deleted by early Muslims.

Concerning the structure and style of the Qur'anic *Suras* they allege that these are haphazardly put together based on their length – the longer ones in the beginning and the shorter ones towards the end, without any coherent connection between their subject matter. They also say that within each *Sura*, different subjects are disorderly patched together, and there is no exhaustive treatment of important theological matters in the Qur'an, and its narration jumps quickly from one subject to another.

The third type of accusation made is against some of its teachings. For example, they accuse the Qur'an of depicting a Paradise as a place for men to engage in sensuous pleasures. They also allege that the Qur'an teaches inequality between genders: it gives more rights to men than it grants to women.

They also blame that the Qur'an sanctions brutal aggression against non-believers, and it promotes violent *Jihad* to spread its message. Moreover, they think that the teachings of the Qur'an are not compatible with the modern scientific knowledge.

In response to all such attacks and many more on the Holy Qur'an, the founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi[as] through his writings and discourses proved that all these allegations were not only false and baseless but that the Holy Qur'an was far superior than all other religious scriptures – those belonging to the Hindus, the Buddhists, the Jains, the Zoroastrians, the Jews or the Christians.

With cogent arguments he proved that not only does the Holy Qur'an points out the deficiencies of previous scriptures, but also it corrects all those shortcomings; and he challenged the entire world to counter his arguments that he wrote down in defense of the Holy Qur'an.

Therefore, in light of what the Promised Messiah[as] has imparted to us, our verdict is absolutely and emphatically certain that the Holy Qur'an is *Al-Furqan*, and as such, it clearly discriminates between what is truth and what is falsehood. And the Truth is destined to win over the falsehood!

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ
الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

"Truth has come and falsehood has vanished. Verily, falsehood is bound to vanish"

The Holy Qur'an carries a complete, comprehensive and final moral and spiritual Law. Not only does it make claims of perfection, it also provides undeniable proof with regards to the truth of its claims based on rational reasoning.

God Almighty has made a promise in the Qur'an that He Himself shall safeguard its text and teachings, and we openly and vigorously claim that God has kept His promise. There is no change in the text of the Holy Qur'an even to an iota. It is exactly the same as it was revealed to the Holy Prophet Muhammad[saw]. Our verdict is that the text of the Holy Qur'an has remained the same throughout the centuries all over the world. We also can show that the subject matter of one *Sura* is connected with the preceding and proceeding *Suras,* and

that internally there is cohesion within various parts of the *Suras*. This connection is fully explained in the Ahmadiyya Commentaries of the Qur'an such as *Tafseer-e-Kabeer*, and the 5 Volume English Commentary.

As for the concept of Paradise, we have to assert the fact that matters of life yet to come are unknown and inconceivable to the human mind. Therefore, we have to make them understand that in fact the language used in the Holy Qur'an is metaphorical to indicate the mysterious dimensions of life after death.

Moreover, our verdict is that the Holy Qur'an protects the rights of women who are equal in the sight of God. Allah[swt] clearly states in the Holy Qur'an:

> "Whoso does good works, whether male or female, and is a believer, We shall surely grant them a pure life; and We will surely bestow on such their reward according to the best of their works." (*Sura Al-Nahl*: Verse: 98). [16:98]

Again, our verdict, based on clearly declared commandment of the Holy Qur'an, is that there is no compulsion in matters of faith, and Jihad is not an act of offensive aggression, it is a permission to defend the faith and religious liberty for all those who worship God.

The objective of the Qur'an is certainly not to instigate Muslims to start killing non-Muslims randomly. The permission to fight is given in self-defense against an armed aggression for the protection of freedom of conscience and religion. It is to safeguard the fundamental human right to worship God, whether it is done in churches, synagogues, cloisters or mosques.

Again, our verdict is that there is no conflict between the Holy Qur'an and scientific findings. We claim that Nature is the Work of God and the Qur'an is the Word of God, and therefore there is no conceivable contradiction between the two, and nothing in the Qur'an is against the scientific facts. On the contrary, the Holy Qur'an repeatedly encourages scientific study and observation of all that exists in the universe, calling the natural mysteries and wonders as the Signs of Allah.

The Holy Qur'an grants spiritual eminence to the believers, and salvation is found through acting upon its teachings, but only the pure of heart-the *mutahhir* can benefit from it, not the doubting disbelievers and the wrong-doers. This sacred Book is full of Wisdom, is a source of inexhaustible knowledge:

یاالٰہی! تیرا فُرقاں ہے کہ اِک عالم ہے
جو ضروری تھا وہ سب اِس میں مہیا نِکلا

کس سے اِس نُور کی ممکن ہو جہاں میں تشبیہ
وُہ تو ہر بات میں ہر وصف میں یکتا نِکلا

پہلے سمجھے تھے کہ مُوسیٰ کا عصا ہے فُرقاں
پھر جو سوچا تو ہر اِک لفظ مسیحا نِکلا

O Lord! Your Furqan is a Universe in itself!
For whatever was necessary, we find it amply provided in this marvelous Scripture.
It's not possible to liken this Light to anything else;
It stands out exceptionally unique in all its qualities!
First we thought that the Qur'an was the staff of Moses;
But when we pondered again, we discovered that each and every word was the life-infusing Messiah!

Now, therefore, it becomes incumbent upon us as Ahmadi Muslims to understand the marvels of the Holy Qur'an, to read it regularly every day, and ponder over its meanings. We also have to diligently study what the Promised Messiah[as] and his *Khulafa* have said about the Holy Qur'an and how they have expounded its beauties and deep meanings providing us all the answers to its critics in full detail.

But more importantly, the best defense of the Holy Qur'an is to follow in the footsteps of our beloved Prophet[saw] who was the Quran personified. Once when someone asked Hadhrat Aisha[ra] about the Holy Prophet's[saw] way of life, she said that he was the Qur'an in action.

Therefore, in order to convince the non-believers that the Holy Qur'an is a living miracle, we have to mold our lives in accordance with the norms set by this wonderful Book. It becomes all the more necessary for us to do so in the present day environment, because some extremists among the Muslims have twisted its teachings and as a result they do not behave according to its true teachings. As such, they provide ammunition to non-Muslims to attack the Qur'an.

In addition to correcting the misunderstanding and misrepresentation of the Qur'anic teachings by unwise and militant Muslims, we have to get fully engaged in presenting the Holy Qur'an as a solution to many serious problems of our present day society – whether they are social and moral problems or political and economical challenges. The Holy Qur'an sees eye ball to eye ball to many of the predicaments that our American society is suffering, and presents workable solutions – be it alcoholism, drug abuse, gambling, sexual promiscuity, pornography, and same sex marriages; or be it the failure of interest based financial system, and disparity between the rich and the poor. The Holy Qur'an also effectively deals with racism and race discrimination, and its penal laws help reduce the crime rate.

Therefore, to help improve our social and cultural environment, and to attract others towards Islam, we have to saturate ourselves in the radiance that emanates from this enlightening Book -- revealed to our beloved Prophet for our guidance.

May Allah enable us all to receive this blessed Light, and to reflect it in our hearts; and to present it in our daily actions, and may Allah help us all in our effort to remove the moral and spiritual darkness that exists in the world! *Ameen!*

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DAY OF JUDGMENT

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Doomsday will be at the time when two very large groups will cause a fierce war among themselves because of the same claim. Thus, there will appear about thirty *Dajjals* (Antichrists) and each of them will claim to be a Messenger[sa] of Allah. Knowledge will disappear. There will be many earthquakes. Time will appear to pass very quickly and disorder will be common. *Al-Haraj*, i.e., massacres will be common. Wealth, among you, will be in such abundance that a wealthy man has to look for one who may accept his charity. Anyone to whom a person will give charity will respond that he has no need for it. People will try to excel one another in building the tallest buildings. A person passing by someone's grave will wish that he had been buried in that grave. The sun will rise from the West and people will have recognized it. It means they all will have believed in it. This will be the time when believing will be of no use to a soul if it had not already believed nor had earned goodness through its Faith. Doomsday will arrive so fast that two men who had spread a piece of cloth to bargain the price will not be able to finish the deal or roll the cloth. Doomsday will arrive so fast that the one who is milking his she-camel will not have time to drink the milk. Doomsday will arrive so fast that the one who is fixing his water reservoir will not be able to fill it with water. Doomsday will arrive so fast that the one who has brought a morsel of food close to his mouth will not be able to eat it."

(Bukhari kitabul fitn bab kharujannar)

Hadhrat 'Abdullah bin 'Amr[ra] relates that the Messenger[saw] of Allah said: "The following signs of the Day of Judgment will appear earlier than the others: The rising of the sun from the West and rising of a strange insect against the people at the mid-morning time."

(Sunan Ibni Majah kitabul fitn bab talu'ashshams min maghribiha)

Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "The Judgment will not take place till a mountain of gold appears in the Valley of Euphrates on which people will fight fiercely against each other; ninety-nine out of a hundred will be killed; each one will be saying that perhaps he alone will be saved."

Another version says: "Perhaps, there will appear a treasure of gold from the Euphrates. However whosoever goes there will be unable to take anything from it."

(Muslim kitabul fitn bab la taqu-mussa'atah hatta- yahsiral furat 'an jabl min dhahb)

CIVIC ORDER: THE PRINCIPLES OF ISLAMIC GOVERNANCE

Dr. Waseem Sayed

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ۔

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۔

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I bear witness that there in no one worthy of worship except Allah – the One, He has no partner and I bear witness that Muhammad is His servant and Messenger.

I seek refuge with Allah from Satan the Rejected.

I begin in the name of Allah, Most Gracious, Ever Merciful

وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ۝

And We said: 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.' [2:36]

We are all the honored guests of the Promised Messiah[as] and it is my privilege and great honor to wish you all a most sincere: *Assalamo Aalikum*!

The topic of my brief presentation is: Civic Order: The Principles of Islamic Governance.

Before I begin my speech proper, let me just say a few words about politics. Politics[1] is said to be amoral where self-interest, duplicity, deception, cunning, force and Machiavelli play a big role.

Truth, Justice and fair play do not figure into things very prominently and belief in God and Life after Death does not really figure into the equation at all, neither on the right nor the left!

I say all this up front because everything that will follow is about something totally different.

For you to be able to relate to what I am going to talk about, for you to give me the benefit of the doubt – and think that what I have to say has something to do with the real world – You will have to look at things from a totally different angle.

I am going to say that God Exists, and that this is the biggest and most important and relevant Truth...even when we are talking politics!

I am going to say that truth, justice, and fair-play matter, that abusing force to get what is not rightfully yours is not just wrong – it is also counter productive.

The Holy Qur'an teaches us that there are laws in operation governing the spiritual universe – just as there are laws and forces working in the material universe that cannot be ignored with impunity!

This is not just a claim. History confirms the truth of the Qur'anic teaching.

Look at Jesus[as] and his weak and helpless early followers – they were fed to wild beasts in magnificent theaters to entertain their persecutors but Allah's decree triumphed and made them victorious....

This is what happened with Moses[as] and his hapless, enslaved, people 14 centuries before Jesus[as], and with Muhammad[saw] six centuries after Jesus[as].

When I was much younger, I had the good fortune to spend a lot of time in the righteous company of Hadhrat Chauhari Muhammad Zafrulla Khan[ra]. He was an accomplished, globally renowned giant in the field of law and religion.

He was writing a book[2] in those days entitled, 'The Agony of Pakistan'.

Again and again in this book, when he talked about the problems faced by that unfortunate nation and its people, he mentioned righteousness as an essential but missing ingredient.

I found this totally beyond my understanding.

You see I did have a sense, even when I was 19, that the world thinks politics and statecraft has to do with Machiavelli - not Muhammad[saw] but here was this giant telling me that what mattered was Muhammad[saw] and his teachings ..

Now-a-days when I ponder on these things my mind always goes instantly to the famous Peace Treaty of Hudaibiya.... and I am able to make sense of things.

For the sake of peace, Muhammad, accepted such humiliating terms as left his Companions - one and all - totally stunned. O Allah shower your blessings on this Prophet of yours who showed to the world, again and again, and proved to the world that truth,

Yes, truth, and justice, and fair play, and right - are truly what matter -

All that followed the signing of this Treaty of Hudaibiya is known to everyone.

What seemed at the time to be a humiliation turned out to be the greatest victory of the Holy Prophet's[saw] life.

It is only the short-sighted Machiavellian, impatient, disbelieving man, who in his misguided haste is willing to make a deal with Satan and sell out all these time tested principles.

Now, I know better and do understand what Hadhrat Chaudhri Muhammad Zafrulla Khan Sahib[ra], was talking about.

The problems that the world faces today, in particular the problems that the Muslims are trying to solve, can only be solved by Muhammad[saw] and the teachings that he brought into the world.

Everyone is familiar with the ongoing social and political unrest in Muslim nations. This has led to revolutions, civil disorder, bloodshed and warfare and widespread and ongoing destruction: billions of dollars of self-inflicted losses and Muslim killing Muslim – on an even larger scale!

This is clearly not the heaven that God began teaching mankind how to build here on earth, when He began revealing Himself to Adam[as].

The First Lesson in Civics was given by God to Humanity through the Prophet Adam (as) – the verse I recited at the beginning:

And We said: 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.' [2:36]

People were taught to set down roots and live as communities so that they could grow and store the necessities of life in abundance and have them available whenever needed[3].

They were told to follow laws that would sustain this mode of living and stay away from people who would create disorder.

This civilized, ordered, society had as its goal the provision of all basic necessities of life for all its members:

'It is provided for thee that thou wilt not hunger therein, nor wilt thou be naked. And that thou wilt not thirst therein, nor wilt thou be exposed to the sun.' [20:119-120]

We appear to be talking here about mundane, material things, but provision of these basic necessities has a deep impact on preventing widespread commission of sin, looting, plunder, fraud and deception since a great cause of all these social and spiritual ills is poverty and lack of means for mere survival.

[Comment: People think religion is about adoring images and prostrating and other such pointless things that some kind of crazy god of their own invention is in need of – for some inexplicable reason... Religion and revelation, as Islam explains it, is all about recognizing the One True Creator of all that exists, Who is Independent and in no need of anything from His Creation, who in fact provides for us all; so religion and revelation are all about loving our Creator who has gone to tremendous trouble of making the earth a bed and the heavens a canopy (2:22-23) and when man was ready and in need of spiritual guidance so God began to reveal Himself and His purpose and guide us and teach us how to live our lives in peace and tranquility]

Another aspect of civilization is captured in the phrase:

حَيْثُ شِئْتُمَا

Wherever you will. [2:36]

The climax of civilization demands total freedom for people to be

able to travel in God's earth wherever they wish.

Depriving vast populations access to huge tracts of lands by laws and rules and regulations that contravene this principle sows hate and discord in the hearts and minds of millions of people.

According to the Holy Qur'an, Sovereignty over the universe belongs to God, but mankind is vested with authority in certain spheres, as a trust - the manner they discharge which; they would be questioned about by God.

Verily, Allah commands you to make over the trusts to those entitled to them; [4:59]

Several points need to be made here:

- The address is to "*An-Nas*" – humanity, all men and women; sovereignty is, therefore, vested in the people;
- They are commanded to entrust it to those who are best suited to discharge the responsibilities attached to it;
- There is no mention of the person having to be male not female – suitability is the only criterion for selection; and especially worth noting:
- Nowhere is it said that the person must be a Muslim.
- Use of the words, "Verily, Allah commands you," elevates the duty of electing representatives for the discharge of the various responsibilities of the state to the status of a sacred trust.

Clearly, the notion that in Islam a citizen's political rights depend on his or her faith is rejected forthrightly in this fundamental pronouncement of the Holy Qur'an and clearly women, if deemed suitable, may be voted into office by the people.

The verse continues:

And when you are called upon to govern, you must do so equitably and with justice. [4:59]

The emphasis on justice is clear and repeated in various ways in the Holy Qur'an.

Even enmity towards a people should not incite a believer to act unjustly or inequitably towards them:

O ye who believe be steadfast in the cause of Allah, and bear witness in equity, and let not a people's hostility towards you incite you to act otherwise than with justice. Be always just, that it is closest to righteousness. Fear Allah, Surely, Allah is well aware of that which you do. [5:9]

So, ability – capability, suitability and justice, strict justice; are the overarching principles of Islamic Governance but the Holy Qur'an abounds in detailed guidance about many other related matters.

Let me highlight some that are particularly relevant today and that relate to the underlying causes of problems faced by the Muslim nations in particular.

The first, foremost and ongoing Duty of a government that meets the Islamic principles of governance is to ensure adequate provision of the basic necessities of life for all its citizens .... and this I have already mentioned. [20:119-120]

In early Islamic history the example of Hadhrat Umar[ra] is often cited. He was so anxious about the welfare of his people that he used to go around in the city of Medina at night, to see for himself if anyone was in need of help.

Once he observed a woman cooking something in a pot while her children were crying around her. He found out from the woman that her children were hungry for two days and the pot was put on the fire just to console them.

Hadhrat Umar[ra] immediately went to the treasury, and brought all the necessary food items to the woman. On his way, one of his servants offered to carry the load but he stopped him saying: "On the Day of Judgment you will not carry my load."

Contrast this with the tragic story of the Tunisian street vendor, Muhammad Bouazizi[4].

Another important principle of Islamic governance is provision of religious freedom.

Look how emphatically the Holy Qur'an affirms religious freedom:

There shall be no compulsion in matters of faith. Guidance has been clearly distinguished from error. [2:257]

Complete freedom in the matter of conscience and belief is essential for the fulfillment of the Divine purpose.

It would be easy for God to compel:

If thy Lord had enforced His will, surely all who are on earth would have believed together. Wilt thou, then, force people to become believers? [10:100]

The Muslim world today, unfortunately, is wanting so very much from this point of view also.

Let me quickly add it was not always like this. Let me just refer you to an article[5] by Mr. Abdul Haq Compier – to illustrate how the world was totally the other way around a few hundred years ago.

Summarizing his article entitled: 'Let the Muslim be my Master in Outward Things' – References to Islam in the Promotion of Religious Tolerance in Christian Europe; the learned author states:

"Islam presents a policy of religious tolerance, rooted in teachings on the universal nature of man, his free relationship to God, and the divine origins of other religions. The Holy Prophet Muhammad[saw] separated his authority as a religious leader from his position as a governor, creating a religiously diverse society from the very start."

"This contrasted to the Christian world, where men were regarded to be born in original sin, only to be redeemed by Christ through the one true Church. Ever since the Byzantine Empire, Christian rulers had governed by the motto 'One State, One Law, One Faith', leading to horrendous persecutions of heretics."

"Throughout history, persecuted Christians have noticed the contrast to the tolerance within Islam. When, in the 16th century, persecutions in Europe became unbearable, Christian advocates of tolerance referred to the Ottoman Empire as the model to adopt."

"The example of the empire was offered in debates on tolerance from Hungary to Germany, France, the Netherlands and Great Britain, up until the 18th century, by tolerance advocates such as Sebastian Castellio, Francis Junius, John Locke and Voltaire."

"The Netherlands became a junction, adopting not only the Ottoman model of religious diversity, but also receiving political and military support from Ottoman sultans."

The Holy Qur'an mentions many factors which destroy peace and order. Let me highlight a few to illustrate how the valuable guidance of the Holy Qur'an can help us achieve global peace!

Interfaith relations are hugely important on the global stage.

The Qur'an teaches that God has sent His revelation to all peoples from time to time & that no section of mankind was left without Divine guidance [35:25, 26].

Islam seeks to bring about reconciliation between the followers of different faiths and rejects the existence of a monopoly on salvation. [2:63]

The Holy Qur'an invites everyone to unite around common shared universal principles. [3:65]

Domination of one group by another, a potent cause of disturbance of peace, is strongly condemned. The Holy Quran cites the instance of Pharaoh and his treatment of the Children of Israel and assures us that whenever such attempts are made God's purpose works for the uplift of those who are dominated or oppressed.

Pharaoh behaved arrogantly in the land and divided the people thereof into sections; he sought to weaken one section, slaying their male children, and sparing their female children. Certainly he was of the workers of corruption. We desired to show favor unto those who had been reduced into the position of subordinates in the land, and to make them leaders, and to make them inheritors of Our favors, and to establish them in the land. [28:5-7]

Economic exploitation inevitably sows hatred and destroys peace. Prohibiting such exploitation the Holy Quran warns that economies based on such factors would not endure. Beneficial and enduring economic growth comes from the exploitation of a people's own resources and on equitable sharing with others of the bounties which God has bestowed upon all peoples.

Do not raise thine eyes covetously after that which We have bestowed on some groups, to enjoy for a period, of the ornaments of this life, that We may try them thereby; the provision bestowed upon thee by thy Lord is better and more enduring. [20:132]

The Holy Prophet of Islam[saw] is reported to have said that the upper hand is better than the lower, thus discouraging the tendency to beg; teaching self-sufficiency and contentment and encouraging the people to earn a living by their efforts.

When nations collect no taxes and live on money from outside powers they lose all sense of dignity, self respect and independence.

So far I have talked really about those who govern.

Let me turn now briefly to what are the duties and obligations of the subjects?

Islam provides comprehensive guidance here also.

Duties of a Subject[6]

It is the religious duty of a Muslim to render full obedience to the authorities:

O ye who believe, obey Allah and obey His Messenger and those who are in authority among you. (4:60)

Hubbul watanay minal eemaan[7]

The Holy Prophet's[saw] famous words mean that love of one's *watan* – one's place of residence, is part of a Muslim's faith!

For a Muslim there is no issue of whether he must be loyal to his faith or his place of residence – whether his religion comes first or his country; his faith requires him to love his place of residence; loyalty, gratitude, belonging to, caring for, all these things and sincerely, are covered in love!

What are We Supposed to Do in Situations Where Governments are Unjust?

This is a very important question and one that Islam gives a very unique answer to that needs careful evaluation to be understood.

The Islamic injunctions that relate to such situations are easy to understand if we keep in mind the Holy Quran's absolute prohibition of disorder and rebellion.

Do not promote disorder in the earth after peace has been established. [7:57]

Seek not to create disorder in the earth. Verily, God loves not those who seek to create disorder. [28:78]

The Holy Prophet's[saw] own conduct provides clear guidance.

For thirteen long years in Mecca the Prophet and his followers faced intense, daily growing persecution but they exercised patience and remained orderly, law-abiding citizens.

When the persecution became unbearable, the Prophet counseled migration and adopted the same course of action himself when life became impossible in Mecca.

The Holy Prophet[saw] is reported to have said:

'After me you will see injustice, rights suppressed and others given preference over you. You will see matters that you will disapprove of'. When asked what was the commandment in such situation, the Holy Prophet[saw] replied, 'discharge your duty to them and beg God for your due.'

The Promised Messiah[as] said:

'The Holy Qur'an states 'obey Allah, and obey *His* Messenger and those who are in authority over you' [4:60]. Therein is a clear directive to obey 'those who are in authority over you'. If someone says that the government is not included in this, it is their clear mistake. Whatever a government does within *Shariah* is included in this regard'.

He said, 'if the ruler is oppressive do not criticize him, rather, reform yourself. God will replace him or will make him pious. Any trouble that befalls does so due to one's own bad deeds...my advice is this alone that you become a model of virtue in every way. Do not usurp the rights of God and do not usurp the rights of mankind.'

Explaining the same verse, Hadhrat Khalifatul Masih II[ra] said that some Muslims erroneously infer that this verse is only about Muslim rulers. He said this was against the rules of the Qur'an and here the significance is not of a co-religionist.

As members of the Ahmadiyya Muslim Community we must remember the conditions of our *Bai'at*. We have pledged to keep away from mischief and rebellion; and have affirmed that we shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by our tongue nor by our hands nor by

any other means.

The Promised Messiah[as] said that destruction of peace is worse than killing. He said that to participate in strikes etc. in colleges and universities is against our teaching and it is like participating in rebellion.

When Hadhrat Khalifatul Masih II[ra] was asked what should be the stance of the Ahmadiyya Muslim Community about the strike action of 1929, he said they should not participate in it but could participate in rallies as the government had allowed that.

He was told that if Ahmadi shops remained open they were beaten to shut them. He instructed that the police should be informed, if they were willing to provide protection, the shops may be opened, otherwise not.

In short, Islam does not allow citizens to create disorder even if the rulers are unjust:

Verily, those whom the angels cause to die while they are wronging their own souls, they (the angels) will say to them: 'What were you after?' They will reply: 'We were treated as weak in the land.' They will say, 'Was not Allah's earth vast enough for you to emigrate therein?' It is these whose abode shall be Hell, and an evil destination it is; [4:98]

At best they are told to migrate from the lands where they are persecuted and held out the promise that they would find plenty in Allah's vast earth.

The underlying strength, wisdom and efficacy of these teachings derives from the Promise of God that He would bless those who obey His commands, do not create disorder, suffer injustice from their rulers but show patience and resort to prayer and counsel their rulers but do not rebel.

As opposed to this, the tragedy that we are all witnessing TODAY is that, 'both sides' are in conflict and Muslim is killing Muslim and both are causing incalculable financial damage to their own interests. When I mention this teaching to people the general feedback I get is that somehow this is an impractical, unrealistic and idealistic approach...and I am always amazed;

There are disputes in many other spheres of life; families become dysfunctional, cities have problems; corporations run into conflicts with their employees..

There, the dispute resolution processes that we employ and that are studied in great depth at universities and are usually very successful do not teach that if a family becomes dysfunctional, The solution is to burn down the house and have it firebombed by the neighbours?

If we sit and examine the teachings of Islam with a cool, dispassionate and fair mind we will see that they are full of wisdom and in the very best interest of humanity.

The question, of course, is what to do when one party becomes intransigent?

Again the Holy Qur'an offers perfect guidance[8]:

And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. [49:10]

So what message does this discussion contain for the Muslims of the world TODAY?

The Holy Qur'an says this perfectly: Surely, Allah changes not the condition of a people until they change that which is in their hearts. And when Allah wishes to punish a people, there is no repelling it, nor have they any helper beside Him. [13:12]

The Muslims Must Effect a Holy Change in Themselves

Hadhrat Khalifatul Masih V[aba] summed up the state of affairs in the Muslim world recently.

He said the Qur'an does not only direct the masses, it also enjoins the rulers, telling them not to be arrogant about their power and not be unjust.

In the current state of affairs the same story can be heard across the board, that national revenues have been plundered and the masses deprived of their rights.

Those in authority have a great responsibility over their public and by not honouring that, these rulers are creating disorder and God greatly disapproves of disorder.

Muslim leaders should follow

in the footsteps of the examples that are there for them; Hadhrat Umar[ra] ruled in a manner that had people [not just Muslims] distraught during Christian rule, wishing for Muslim rule to return.

I think it is worth citing[9] here what the Editors of Encyclopedia Britannica wrote in 1888 and 1907 about Hadhrat Umar[ra]:

"The saying with which he began his reign will never grow antiquated, 'By God, he that is weakest among you shall be in my eye the strongest, until I have vindicated for him his rights; he that is strongest I will treat as the weakest, until he complies with the law'. It would be impossible to give a better general definition of the function of the state."

The current online version of Encyclopedia Britannica states that Hadhrat Umar[ra] was "universally respected for his justice and authority" – this is the description that would be applied to the Muslim leaders of today if they were to heed the teachings of the Holy Qur'an and follow the *sunnat*, the personal example of the Holy Prophet Muhammad[saw].

What is needed is *Taqwa*, love of God, righteousness, a mindfulness of God...the same that drove Umar, may Allah be pleased with him, to govern with justice and authority.

And this, recall, is what Hadhrat Chaudhari Muhammad Zafrulla Khan[ra] said was missing and essentially the agony of Pakistan!

So the question now is: How will the Muslims make this righteous change?

In brief, the Holy Qur'an tells us that it has always been the practice of God, in such times of darkness and despair to send guidance and Himself arrange to lead humanity into the light.

And so in the latter days, in accordance with the promises contained in the Holy Qur'an and the prophecies made by the Holy Prophet[saw], the *Imam* of the Age – the Promised Messiah and Imam Mahdi[as] came and told all of humanity, and the Muslims in particular, that they would be able to effect the needed righteous change only by accepting him.

The clear instruction for us from our *Khalifa*[aba] is to protect ourselves from all disorder and pray most sincerely; God will one day listen to our sincere prayers.

I had said in the beginning that God, Truth and Justice matter.

I had said that history bears witness to the truth of the Holy Qur'an's teaching that laws operate in the spiritual universe to ensure and enforce these things.

I had cited the examples of Moses[as], Jesus[as], and Muhammad[saw] and their followers as proof from history of the truth of the Holy Qur'an's claim.

But people who follow Machiavellian politics always say, "that is just history."

So let me end today by saying to them in particular:

These teachings of Islamic governance and civic duty are not just empty words found in old ancient books that no one heeds.

Certainly not!

They are being acted upon TODAY by the members of the Ahmadiyya Muslim Community the world over – we are the Muslims who believe in the Messiah, Mirza Ghulam Ahmad Qadiani[as].

He had prophesied that by acting on the teachings of Islam we shall be able to win the hearts of the whole of mankind and thus usher in an era of peace and plenty the world over.

This is the Garden of Eden that Allah began teaching man how to build, right here on Earth, 6,000 years ago.

The Promised Messiah[as] prophesied:

"زمین کے لوگ خیال کرتے ہوں گے کہ شاید انجام کار عیسائی مذہب دنیا میں پھیل جائے یا بدھ مذہب تمام دنیا پر حاوی ہو جائے مگر وہ اس خیال میں غلطی پر ہیں۔ یاد رہے کہ زمین پر کوئی بات ظہور میں نہیں آئی جب تک وہ بات آسمان پر قرار نہ پائے۔ سو آسمان کا خدا مجھے بتلاتا ہے کہ آخر کار اسلام کا مذہب دلوں کو فتح کرے گا"۔

(روحانی خزائن جلد ۲۱ براہین احمدیہ حصہ پنجم صفحہ ۴۲۷)

"The people of the world may be inclined to think that perhaps it is Christianity which will in the end spread throughout the world, or that it may be Buddhism which will prevail."

"But they are wrong in so thinking."

"Remember that nothing can take place on Earth till it has been so permitted in Heaven. Know that it is

the God of Heaven who has told me that in the end it will be the religion of Islam which will win the hearts of the people[10]."

Our last word is: All praise belongs to Allah, Lord of the worlds.

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PAY ZAKAT

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MIAMI JAMA'AT ACTIVITIES

Khalid Minhas, MD

Public Affairs: In South Florida there are 3 locations scheduled for the blood drive with the Grace of Allah. From PA perspective the Mayor of Hallandale Beach has graciously approved one location at the City's cultural center with their full support. Initially, there was a little hesitance due to religious affiliation of this drive, however, with Allah's Grace they finally agreed and are actively encouraging the City employees to participate. Our *Jama'at's* social service and volunteering has been instrumental in garnering the city's support. The Mayor, Vice Mayor, City Manager, one of the City Commissioners and the Fire Chief have all agreed to participate in the campaign. The Fire Chief is a member of the Rotary Club and is actively distributing the flyers himself. Similarly, the Vice Mayor, a pastor at a local church is also distributing the flyers to his congregation. *Masha Allah*, this campaign has taken our relationship with the city of Hallandale Beach to a whole new level. We humbly seek your kind prayers for the success of this blessed scheme. We are inviting via emails/letters and (personal visits-in some cases) the 2 Florida senators, 4 members of Congress and the local Florida State Rep.

Media Coverage: Here are a few mentions of MFL in South Florida in newspapers: Miami Herald (Aug 24)
http://www.miamiherald.com/2011/08/22/2373254/muslims-organize-blood-drive-to.html
South Florida Sun Times (Aug 25)
http://www.southfloridasun.net/Page_3C.html
This ad will run again next 2 weeks, *Insha Allah.*
Miami Islam Examiner page:
http://www.examiner.com/islam-in-miami/honor-9-11-victims-give-blood-save-lives
Sun-Sentinel Florida will be publishing something soon.

Dr Taha Shaikh, *Amoor-e-Amma* Secretary has been interviewed by Radio Station 610 AM WIOD's program Mission Possible. This radio program is hosted by Miami Rescue Mission, one of the Miami *Jama'at's* partners in social services for the homeless in South Florida. They will put the MFL add on their website and other media outlets starting next week as well. The media advisory is being disseminated per guidelines provided. Further efforts are being made to invite electronic media to the events.

Flyer Disribution: *Majlis Khudamul Ahmadiyya* and *Lajna Imaillah* are actively distributing the flyers every weekend, in addition to the personal efforts of the members.

SALAT, THE ULTIMATE PILLAR OF ISLAM

Nasirullah Ahmad

The purpose of the creation of man, according to Islam, is that he should worship Allah. Allah says in the Holy Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوْنِ 0

And I have not created the Jinn (*chiefs*) and the men (*common people*) but that they may worship Me (51:57)

Worship means total obedience to the commands of Allah. The Holy Prophet Muhammad[saw] brought the message of God and explained all the commandments concerning the religion of Islam.

Islam has five basic duties which a Muslim has to perform. They are known as the Five Fundamentals of Islam or the Five Pillars of Islam.

The first Pillar is called *Kalima Shahadah* - Declaration of Faith I.e. to bear witness that there is non worthy of worship except Allah and that Muhammad is the Messenger of Allah. The oneness of God is the basis of our belief in Islam.

The second pillar if called *Salat* i.e., to perform prayer in a prescribed form.

The third pillar is *called Zakat*, a form of levy which Muslims of means pay annually in cash or kind and is spent for good causes mentioned in the Holy Qur'an.

The fourth pillar is called *Hajj* i.e., to perform pilgrimage to the *Ka'ba* in Makkah at least once in the lifetime of a Muslim.

Of all religious obligations, Islam has laid the greatest emphasis on the institution of *Salat.*

My friends the topic I will be speaking on today is called "*Salat* - the ultimate pillar of Islam". Prayer in every religion is regarded as the pivot on which rests mans communion with God. Of all the religious practices prayer is the most outstanding experience for establishing communion with our maker. Centuries after centuries man has found the only open door by means of his prayers to God. Prayer, if offered with true meekness bestows solace and comfort to the human mind. It grants genuine relief to the worried mind and lifts it up from its lowly state to the heights unsurpassed by anyone. Now let us see why *Salat* is the ultimate pillar of Islam.

Prayer has been mentioned in the Holy Qur'an as a quality of a true believer.

"This is the perfect book, there is no doubt in it, it is a guidance for the righteous, who believe in the unseen and observe prayer and spend out of what we have provided for them (2:34).

Prayer offered in the fullness of faith is heard and answered and is a means of the purification of one's soul and heart. It is through offering daily prayers with humility and sincerity that we rid ourselves of the bondage of sin and our hearts are purified. The Holy Qur'an mentions this distinctive feature of prayer by saying:

"Recite that which has been revealed to you of the book and keep up prayer, surely prayer keeps one away from indecency and evil and certainly the remembrance of Allah is the greatest virtue .(29:46) In the Review of Religion, June 1991 it states that prayer is indeed a sure and well tried prescription for the purity of heart and soul. It is through prayer or *Salat* alone that we are to establish a living communion with Allah. Prayer according to the Holy Prophet[saw] is the *Mi'raj* (Union with or losing oneself totally in the way of Allah) of the believers. It is the highest form of the worship of Allah.

In the third condition of *Bai'at* the Promised Messiah[as] states:

"That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad[saw] and shall try his/her best to be regular in offering the *Tahajjud* and invoking durud on the Holy Prophet Muhammad[saw] . That he/she shall make it his/her daily routine to ask forgiveness for

his/her sins, to remember the bounties of God and to praise and glorify him."

The first point mentioned in this condition is that the initiate will observe five daily Prayers in accordance with the commandment of Allah and his Messenger[saw]. The commandment of Allah is that men and women as well as children who have reached the age of ten should offer Prayers at their appointed times. Men have been commanded to establish five daily Prayers in congregation, to visit the mosques and inhabit them, and to search for the Grace of Allah. There is no concession in the matter of five daily Prayers. In cases of travel or sickness, some of the requirements have been made lenient, for instance combining Prayers or reducing the number of *rak'at*. The fact that only during sickness one is permitted not to go to the mosque to join Prayers shows the importance of Prayer in congregation.

As mentioned in the Muslim Prayer book congregational prayer is 27 times greater than saying prayers as an individual. The congregational prayer also establishes the spirit of brotherhood, standing shoulder to shoulder, eliminating class, ethnicity and spiritual rank.

The Holy Prophet's[saw] life was a life of Prayer, when we study his life we find that he would stand up at night supplicating to *Allah Ta'ala* until his feet were swollen, and while in *Sajda* he was so engaged in his supplication that he sounded like a boiling teapot. It was reported that one night Hadhrat Ayesha[ra] could not find the Holy Prophet[saw], she looked all around when she saw in a corner of the room something that looked like an overcoat, there was the Rasulallah[saw] in *Sajda* supplication to *Allah Ta'ala*. Such was the Holy Prophet[saw] belief in the importance of *Salat*. For instance, the Holly Prophet[saw] decided to preach the word of God to the people of Al-Ta'if. So he traveled to Al-Ta'if to convey the message of God to the people. When the Holy Prophet[saw] reached there, the elders incited the youth against him. The fanatic youth started throwing stones upon the Prophet Islam, so much so that the Prophet was severely wounded; he was bleeding from top to toe. His shoes were filled with blood, and it became hard for him even to walk. That moment the Holy Prophet[saw] prayed to God the Almighty saying, "Oh, my lord, unto you I bewail my weakness, inability, and disregard of mankind towards me. O Most Merciful of the merciful, you are the Lord of the weak and my Lord. Unto whom shall you deliver me? Unto one who is distant and shall glower at me, or unto an enemy whom you have given authority over me? If you are not angry against me then I do not care what befalls me, as your gifts of wellbeing are more commodious for me. I seek refuge in the light of your face that has overcome all darkness, and through which all matters of this life and the hereafter have been established in justice, that your retribution should fall upon me, or your disdain should befall me. Unto you is all appeasement until you are appeased, and no one has power or ability except in you." At that time the Angel Gabriel appeared and addressed him saying: Allah has heard what your people said to you, and how they have replied to you. Allah has sent the angel of the Mountains to you so that you may order him to do whatever you wish to these people." The Angel of the Mountains then appeared and said, "O Muhammad! Order what you wish. If you like, I shall cause mountains surrounding Al-Ta'if, to fall upon them, and crush them into pieces." The Prophet (saw) replied, "No, for I hope that there shall be among their children those who will worship Allah alone, and will worship none besides him." And he prayed, "Oh my Lord guide these people because they know not." Again this establishes the fact that *Salat* is the ultimate pillar of Islam.

As time passed by ,Muslim gradually lost sight of the spirit of *Salat* centuries ago ,and turn it into a ritual practice, devoid of real life and expectation of Divine communion. In some parts of the world the *Adhan* is called on a tape recorder, no one is to be found in the Mosque for the daily prayers on occasion you will find some of the elder men making prayers. In the same instance, some people only attend the *Jumu'ah-tul-Wida'* and or the two Eids. As a result the Promised Messiah[as] came to reverse this trend and establish the importance and the essence of *Salat* (Prayer) in the daily lives of our *Jama'at* members, insuring that the practice of *Salat* of our *Jama'at* members remains at the highest standard. One may ask, how may we maintain or achieve those high standard?

The Promised Messiah[as] says:

"Offer the Prayer. Offer the Prayer, That is the key to all good fortune."

(Izala-e-Auham, Ruhani Khaza'in, vol.3, p.549/First edition, p.829)

He also says:

"The essence and spirit of Prayer lie in supplication."

(Ayyam-us-Sulh, Ruhani Khaza'in, vol. 14, p. 241)

He also says:

"So all ye people who count yourselves as members of my *Jama'at,* in heaven you shall be counted members of my following only when you truly begin to advance on the paths of righteousness. Offer your five daily Obligatory Prayers with such concentration and awe of mind as though you were seeing God in front of you."

The Promised Messiah[as] says:

"What is the Prayer? It is the supplication made humbly in the form of *Tasbih* (glorification) and tahmid (praise of God), *Taqdis* (proclaiming his holiness), *Istighfar* (seeking His forgiveness) and *Durood* (calling down His blessings on the Holy Prophet[saw]. When you are occupied with the Prayer, do not confine yourselves only to the prescribed Prayers like heedless people whose Prayer is all formality and has no reality behind it. When you observe the Prayer, besides the prescribed supplications taught by the Holy Qur'an and the Holy Prophet[saw], you should set forth your supplications in your respective vernaculars so that your hearts may be moved by your humility and your earnestness."

(Kashiti-e-Nuh, Ruhani Khaza'in, vol. 19, pp. 68-69)

The Promised Messiah[as] further says:

"The Prayer is so powerful that the heavens incline towards the human with it. The one who does full justice to Prayers feels that he has died; his soul has melted and fallen at the threshold of Allah. . . .A house in which Prayer is offered in this manner will never face destruction. It is said in *Hadith* that if Prayer had been ordained to the people of Noah, they would not have been ruined. *Hajj* is obligatory but with certain prerequisites; so is fasting and *Zakat.* But the obligation to offer Prayer has no prerequisites. All other obligations are discharged once a year, but the Prayer is ordained five times a day. As long as the Prayer is not performed in accordance with all its requirements, it does not earn the blessings that it carries. Such allegiance (without discharging these obligations) is not of any benefit.

(Malfuzat, new edition, vol.3, p.627)

The Promised Messiah[as] says: "Prayer is obligatory on every Muslim. It is narrated in hadith that some people accepted Islam and submitted, 'O Prophet[saw] of Allah, please release us from the obligation of Prayer because we are traders. Because we tend to cattle, sometimes we are not sure about the cleanliness of our clothes. Moreover, we do not have the time'. The Holy Prophet[saw] said, "Take heed, if there is no Prayer, there is nothing. Faith without worship is no faith at all.

What is Prayer? To submit your weaknesses before God and to seek their solutions from Him. At times, to stand straight before him in awe of His Grandeur - ready to carry out his commands. At times, to prostrate before Him in complete submission. To beg from him all that you need. That is Prayer. To praise Him like a beggar, to move His Mercy by narrating His Greatness and Grandeur, and then asking. A 'faith' that does not have this (type of Prayer) is no faith at all.

A man is needy at all times to seek Allah's pleasure and beg for His Grace. Only through His Grace can we accomplish anything. O Allah, grant us the ability to belong entirely to You to stay firmly upon the path of Your pleasure and thereby earn Your pleasure. Prayer means love of God, fear of God, to always keep Him in mind - and that is what faith is.

So anyone who wants to be freed from the obligation of Prayer cannot accomplish anything more that the animals - eating, drinking, and sleeping. This certainly is not faith. .This is the way of the disbelievers. The popular saying, 'The moment of heedlessness is the moment of disbelief' is undoubtedly true and correct."

(Al-Hakam, vol.7, March 31, 1903, p.8)

Our Beloved Hazoor[aba] has repeatedly exhorted that Prayer is

the only solution for the difficulties which the Muslim World and the Ahmadiyya *Jama'at* currently face. He further advised that EVERY Ahmadi should offer two '*Nafl*' daily to seek Divine Help and Protection for the *Jama'at* and members worldwide and for the guidance of the Muslim *Ummah* and mankind

Our Beloved Hazoor[aba] in every one of his *Jumu'ah Khutbahs*, *Eid* Sermons and all of his speeches has always emphasized the importance of *Salat* to our *Jama'at* members.

I will conclude with a short qoute of our beloved Hazoor[aba] from the book 'Conditions of *Bai'at*': O Most Merciful of all mercifuls, have mercy upon us. Accept all our supplications. Make us the inheritors of all the prayers that the Promised Messiah[as] made for those who join his *Jama'at.*

All Praises due to Allah, Lord of all the worlds.

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SUPPORT

HUMANITY FIRST

WITH

MONETARY DONATIONS

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BLOOD DRIVE IN TOLEDO, OHIO

Tariq Malik

Local Muslim organizations, multi-faith council and individuals were invited via email. I personally met with the mayor of Perrysburg, Evans Nelson, and gave him the Muslims for Life and Muslims for Loyalty brochures. He appreciated our efforts and was happy that we are doing it. I also met with the assistant/deputy to the mayor of Sylvania and gave him the brochures as well. He had already heard about our campaign in the news the day before and told me that he will like to put these brochures in the office as well as share our efforts with the Council members during their meeting as well. The meeting was to take place last night. In two days, we had almost 80 blood bags collected. On the last day of the drive, we are planning have a lunch with the red cross team and also plan on inviting any other organization that will help us in our efforts. I will share information with you as I get access to it.

1. Here are some of the pictures we took on September 5th:
   https://picasaweb.google.com/113266238404939359920/MuslimsForLife?authuser=0&authkey=Gv1sRgCLS-4YGBgu-AAE&feat=directlink
   Here is the media coverage (I am still waiting for 2 more footages from the 2 TV stations). All these news were played at least twice on the TV:
2. http://www.13abc.com/ - on the main page, there is a link to our coverage under "Remembering 9/11" - Heading is "American-Muslim organization holds blood drive".
   The direct link to our story is http://www.13abc.com/story/15397904/american-muslim-organization-holds-blood-drive
3. Fox Toledo - http://www.foxtoledo.com/subindex/news - On the main page under "Area September 11 anniversary events", click "more stories" and we are listed as one of the stories with the heading "Muslims for life blood drive". The direct link to the story is http://www.foxtoledo.com/dpp/news/local/Muslims-For-Life-blood-drive
4. WTOL News coverage - I am still waiting on the coverage on their website and the interview I had give in the morning, but here is one news clip:
   http://www.youtube.com/watch?v=B3XiRAtvhjA - I uploaded this video to you tube - This news came around 5 and 11 pm on September 5th.
5. Toledo Blade Newspaper coverage -
   http://www.toledoblade.com/local/2011/09/06/Area-Muslim-group-sponsoring-blood-drives.html
   http://www.toledoblade.com/Medical/2011/09/04/Blood-drive-planned-to-honor-9-11-victims.html

Remarks by Dr. Ahsanullah Zafar, Ameer Jama'at USA at the Closing of the First Day's Session

Transcribed by: Mansura Minhas

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ -

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

I must say that all that had to be said is said. After listening to brother Nasirullah, we are waiting for the *Maghrib* Prayers and may it be that we benefit not only from his speech but the way that we pray to Allah this evening and every prayers after that. I also want to thank the speakers for all the speeches. We now have some understanding of civic order, what the Islamic concepts are and we also understand how we are going to defend (not that they need defense), but we need to talk about the Islamic, Qur'anic teachings and how to repudiate any misguided attempts by preachers to debase the Qur'an. And most of all, you had a message from Hadhrat Khalifatul Masih V[aba], telling us about the importance of *Jalsa* and about the comments of the Promised Messiah[as]. I think it really should wrap the whole session but I'll make a few comments, otherwise the agenda is not fulfilled. And I am going to draw from the announcement of Hadhrat Masih Mau'ood[as] in *Asmani Faisala-Roohani Khaza'in* (page 31) and the striking things that I'll point out are not necessarily in the order it is printed but the order which I can relate to you. He has prayed that everybody who goes through whatever discomfort uses the word '*Ahbab*', so he's saying friends, so by extension, *Masha Allah,* you are all friends of the Promised Messiah[as]. Congratulations and understand that he's praying for you that every step you take and that every mile that you travel (and I know people who came from California travelled a lot of miles), that may you benefit in Allah's eyes for all the effort that has been made. He points out that this *Jalsa* is a "*Roohani Jalsa'*. It is a spiritual gathering and yet we see that we are together in a physical way and it makes us wonder how we can find the spirituality part of it in the physical gathering. One way obviously is with the speeches and discussions which are presented, these are all meant to illustrate the spiritual aspect but the other is the mutual interaction and we need to seek that out among each other. He talks about creating friendly relations with each other, give up hostility you might have felt for another person. That is how you find the spirituality, he's explaining to us. And he's looking that we find "*Burhan-e-Yaqeen*' and '*Yaqeen -e-Kamil*', that we find definite indications, signs which will convince us of the truth of the message of the Promised Messiah[as] and of the Qur'an and *Rasulallah*[saw] and he's asking that it should be in a way that we end up with '*zouq or shauq or walvala-e-Ishq*'. That it inspires us to be moved with enthusiasm, not only just enthusiasm, but with *Ishq* and now *Ishq* is a very severe form of love and that is what it is. And that is what we need to look for. And the way we look for is how we interact with each other. I have to tell you that in this portion at least there is no mention of a better or a more learned or you know a superior. It is just with each other. He does not say that have good relations with the office holders or have a good relations with the people who are elevated by age and knowledge and understanding in any way. Although it is expected you will do that. But he is not carving that out. He's saying just with each other, look for it in each other and Allah will show it to you. And the amazing thing is that when Allah shows it to you and this has been a human experience, it is unique to you, but you can find it. And this is the opportunity to do it and don't ask me please how you will find it, but you will, because this is what he has said that this is what we need to look for and develop it and benefit from it and enhance our brotherhood and our spirituality in the process and then join in everything else, that good is going to grow in the *Jama'at* over the next few days.

But this is a start and that's the way I'm looking at it. You need to carve a path and see where it leads you within the definitions, the good definitions which have been provided all along and even today. With this the session concludes and I'm going to ask everyone to join me in silent prayers that Allah give us an understanding of the message of Masih Mau'ood[as], that He lead us on ways where we please Him and we find His guidance in the right fashion. May He protect us all, may He help us all, may He guide us all and please join me in silent prayers.

SCIENCE vs GOD - THE GREAT DEBATE

Dr. Arshad M. Khan

Transcribed by: Mansura Minhas

Recitation of *Sura Al-Takathur*

Respected chair, dear brothers and sisters, *Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*

I am humbled and deeply honored to be requested on this occasion of the 63rd *Jalsa Salana* of the United States to present to you the topic Science versus God – the Great Debate. Before I delve into the topic in detail, it is interesting to note in the popular press and media of late that this topic Science vs God has received much play. There are many who have contended that Science is like oil and Religion is like water where they will really never mix and they really don't see eye to eye on anything. As a matter of fact, a lot of controversy has stemmed from the idea that there is no Creator according to Science, that the existence of God is not tenable as an assertion and that religion is basically (for want of a better word) deluded in thinking that there is in fact a Creator.

Today my task before you is to convince you otherwise and in doing so I will focus on two main points that are of sources of controversy. One is that religion is nowadays, in the age of the cell phone, the *iphone*, internet and wireless communication and technology, that religion some contend is outpaced by science and that it can't keep up. So I address that as one false assertion, I believe. And the second is that Science and God and the concept of a Creator are not in harmony and can never be. So to get into this topic further, when I was looking deeply into the matter, I realized that Science vs God really boils down to Rationality or Reason vs Faith. After all, we cannot necessarily and I'll get into this a little bit later in my talk, we cannot scientifically test whether there is a God and science relies on observation and reason for its measurements. And God has to be experienced directly and there has to be a faith in that.

So science vs God, if you boil it down to faith vs reason, if you analyze cultures across the world, and you look at ancient history and you look at how they dealt with this question, after all this we are in the 21st century. Perhaps we are making a fuss the others did not make, perhaps this is a tempest in a teacup, perhaps we are basically more of a controversy than there is. So I turn to the studies that people have done now of ancient Egypt and there along the Nile river was a great, vast and flourishing civilization for centuries in deep millennia and if you look at a simple observation about the Nile river, you'll start to reason and understand how the relationship between faith and reason and their putting together within the same common framework is actually quite possible, maybe not quite possible, but you will discover that we do it. So in the Nile river delta, the Nile every year according to geographical phenomenon of the Nile floods, used to flood between the months of June and September and that was the flooding season of the Nile and that was followed immediately by a very rapid activity within the Egyptian civilization of planting seeds and sowing seeds within the top soil that had been overflowing and carried by this overflowing river onto the banks. So basically these farmers in anticipation of the planting season, they would rush during that time after the Nile would overflow and they would plant their crops. And then shortly after that, after three or four months, they would harvest those crops and this would begin a new cycle. Now if you think about this phenomenon, the Nile didn't flood every year. In fact there were times when the Nile didn't flood at all and therefore the farmers had no fertile soil in that dusty and dry environment in which to plant crops and famine would ensue. So there were years of extreme hardship. Then there were years, where the rivers not only flooded, it flooded so much that the rivers would wash away villages and that was no good.

However, most of the time, by the observations and reasoning yearly of these farmers they would realize that the Nile has a constancy and they began on the basis of reason and observation to have faith, indeed their religion, their calendar was centered around the Nile river civilization about the Nile river culture, the planting season was 1/3rd of their calendar, the harvesting 1/3rd and the

flooding season 1/3rd of their calendar. And so here with the simple example from an ancient and great civilization, you find that one can use reason and observation and then begin on the basis of seeing this over and over again, have faith. And after a while, that faith would be strengthened by the coming of the Nile again and indeed that would happen often as a very healthy interchange in their culture.

So this makes it very comical form me, the title of the talk that I'm giving 'Science vs God' or 'Faith vs Reason'. Indeed I don't think there is a versus relationship. They are like two train tracks that are actually travelers towards the same destination and along the way or perhaps like two travelers going together help each other. Indeed, Albert Einstein said famously said that 'religion without science is crippled but science without religion is blind', and it does not have a vision religion can provide. So let's get to the allegation here then that science for example does much more and outpaces religion and many people contending that science being advanced, religion is backward. Scientists are limited by the knowledge they acquire, they often can't grasp the full truth of the reality around them. Small birds and mammals and even small insects possess senses that humans do not. A honey bee can actually see ultraviolet light, humans cannot. Birds actually possess a magnetic compass, we do not. We rely on iphones and GPS in order to get around whereas birds can circumnavigate the globe without GPS, simply because they have magnetic particles in their bodies that are aligned to the magnetic field of the earth.

So we as humans are biologically are very limited in our senses and then we are limited in our tools and in our measures. For example, there are many measurements if you go to the NASA website and look up the Soho satellite, which is my favorite website and you can actually see in real time, in various displays the surface of the sun and they show in high resolution, in real time the rotation of the sun, in ultraviolet or spectral signatures that you can toggle on and off on your computer, yet we can never stand on the surface of the sun, we would die. We often look at the galaxies, out in the distance or in my lab, we look at small molecules under the microscope, we can never be that size. We can never directly experience firsthand what an animal is thinking. We are relegated to stand outside and witness from the sidelines the marvels of the universe. We can never experience them, and this is actually a point that is highlighted in the Qur'an. *Allah Ta'ala* says in *Sura A-Takathur* in the verses I recited earlier in my speech.

There are actually three forms of knowledge, knowledge that is hierarchical in nature. There is a lowest level of knowledge and a highest level of knowledge. So in *Sura Al-Takathur,* the first level of knowledge is termed *Ilmul Yaqeen. Yaqeen* is an Arabic word, indeed it is also in Urdu. It means certainty. *Ilm* is knowledge. So knowledge that produces certainty, knowledge in your mind and what we generally call *Ilmul Yaqeen* today is knowledge that is obtained by inference, by common sense, by suppositions within our own minds. That is the lowest form of knowl-edge. For example if you were to smell smoke, you'll infer from that something must be burning. That is the lowest form of knowledge that is outlined in the Quran. After this form of knowledge is *'Ainul Yaqeen,* it's a beautiful phrase. Ain means your eyes, it means certainty by observation. For example if you were to, in addition to smelling the smoke, see the flames of the fire, then observation confirms your inference and you realize with greater certainty that there indeed is a fire.

Now what the Qur'an does there is go one step further and it then outlines a third form of knowledge, a very rare and precious form of knowledge and that knowledge is *Haqqul Yaqeen,* certainty produced by *Haqq* or Truth or *Haqqul Yaqeen* can be considered as knowledge by experience, so in the example of the fire, you can smell it, you can see it but perhaps it's an illusion or something. For example, in modern days, I'm not sure why people derive comfort from it but often you go into offices and corporate buildings and there is a plasma screen with a flickering fireplace and they say 'Oh, it's just for mood'. But there is no real fire there, there is nothing is actually burning, but if you were to feel the flames yourself of fire, that would be the highest form of experience, it would be *Haqqul Yaqeen.*

So if we look at this beautiful representation of knowledge, what does *Allah Ta'ala* say, what do we see firsthand. When Scientists study things in nature and they travel along this hierarchical ladder of *Ilmul Yaqeen, Ainul Yaqeen* and *Haqq ul Yaqeen* and 98% of the time, majority

of the time, their stairway ends. They infer something, they observe it but they cannot experience it. And therefore for me as a scientist, I find this verse and this commentary that was furnished by Hadhrat Masih Mau-'ood[as] and Hadhrat Khalifatul Masih II[ra] about these forms of knowledge to be very enlightening and humbling because they tell me that very often I can't experience the things I'm observing and measuring painstakingly in the lab. So this is one major limitation of science. So the question then becomes, can the scientists ever become, reach the stage of *Haqqul Yaqeen*, can they ever experience what they are measuring, can they ever witness or feel it and experience it.

My own mentor, Dr Glen Haten, he was one of the members of my dissertation committee at the University of California, Riverside, when I was younger and studying these things for my doctorate. One day he walked into a room, it was an old, dusty room full of file cabinets that he was trying to get rid of and he wanted some help in going through some of these papers of his and he wanted some help in throwing some of them away, in cleaning up the office. I had a lot more time, although I felt I didn't as a grad student, to do these things. I walked in and obliged him. He pulled out a folder and I still remember this and he opened it up and he's lost in thoughts and starts smiling looking at these. I approached him and ask what do you have here Dr Haten and I see these curves and the very careful notations on the notebook. And he said you know my lab studies dehydration in animals and I sort of felt that dehydration in animals, I've studied it, measured it, I've written papers about it, you know I've never really dehydrated myself. So I went without water for two or three days and this curve you are seeing is a measure of the hormone profile of my own blood because I wanted to see what it was like to, experience all my life something that I can't reach, I want to get closer to it.

And we as scientists struggle to get close to what we study but we can't reach it, we can't get to *Haqqul Yaqeen* or that *'Kaifiat'* or experience that convinces you of a phenomenon in a way that observation and measurements cannot. There are many many books in the popular press where you can find stories where measurements go wrong, where observations are incorrect. When people think something is going on and something else completely different is going on. So this is the beauty of the Holy Qur'an, it describes how scientists are limited in their thinking. So given this, how is it that can we say that science always outpaces religion.

In thousands of instances, millions of instances, around the world, examples that can't be ignored, there are examples and flashes of insight that are way beyond explanations for all us as scientists and those flashed of insight come from a source we cannot measure, a source that we cannot quantify. They come from Allah, they come from a Creator, and they come from a source that is universal and constant. Indeed there are many scientists who have received such wisdom, such insight including scientists in the neuroscience field which I study. For example, there is a famous and celebrated scientist Otto Loewi and he was studying the chemical constituents of nervous perforations and one day in the lab, he was trying to work with the heart of a frog and he wanted to know, that here is a nerve and if I went ahead and pinched this nerve and I keep this heart beating and alive in an oxygenated solution, so that this heart will remain viable while I study it. He discovered that if he mechanically pinched this nerve, which we now know to be the 'Vegas' nerve, the heart beat would immediately slow down. So he was very intrigued by this. So he said the heart beat is slowing down because of the nerve controlling it. The question I have in my mind is what is controlling it, what is transferring from that nerve to the slowing down of the heart beat, how does it get produced?

So he had two ideas in mind. First is that it is just simply an electrical phenomenon or it could just be a chemical phenomenon, maybe some chemical is being released into the heart and it slows it down. And he scratched his head and he said how I'm going to figure it out it is electrical. You can measure the electricity of the nerve, but you can't prove if electricity is causing the slowing of the heart, a chemical could be slowing it down. So he was perplexed. He went home and he had a dream and he woke up in the middle of the night and he scribbled stuff in his dream and he went back to sleep. When he woke up, he looked at what he had scribbled and he knew it was the answer to the experiment he has been looking forward to prove this. He couldn't understand his notes, so he was frustrated and he tried it again in the lab again but couldn't figure it out. He went home again and he had a dream

again. And this time he woke up, he kind a shook himself up and said I'm going to go to my lab, I'm going to remember my dream and in the dream he was given an understanding of the perfect understanding of the experiment to do. And what he did is use two frog hearts, he kept one above the other and the first one was in a dish and he picked it up and pinched it and he reasoned that if a chemical is actually being released onto the heart, it would go into the bath, that heart beat is beating in. And he connected the heart to a small little beaker into another heart that was beating, but he was not stimulating. And immediately what he noticed is that as the solution transferred down, it started slowing down the second heart without any electrical stimulation on the second heart. Beautiful, simple, elegant experiment. So he immediately isolated the chemical from that solution and being German and being very straight forward, he didn't know what to call it. He was the guy to discover the chemical that goes between nerves, he had the opportunity to call it something grand, so he called it '*Vegas stuff*' or '*vagustuff*' and we know today that '*vagustuff*' is acetylcholine that is transmitted throughout our bodies and it controls our organs.

Now this insight does not happen by observation only or inference only, but it happened through some experience. If we were to go and copy this experiment, you would have to copy the whole protocol, copy the insight. If you wanted to recreate this knowledge, you would have to have this dream. So how is it that he was able to do it? I believe and many believe that it is *Haqqul Yaqeen*, it is an experiential communication, you have with a source of knowledge, we normally can't tap. So in light of these limitations, it is difficult to argue that faith is falling behind science or things about spirituality fall behind science. But in fact they help each other, carry each other forward, one providing vision where vision is not there, the other providing tools where the tools are not there for the other.

One quick example I would like to share before I move on to the next part of my speech is the one that is very striking to me, about how science and technology are limited. Nowadays when we actually have an understanding of genetics and development, expectant parents often get tested to make sure that their unborn child is going to be healthy and viable and in the nine month gestational cycle, everything will proceed fine. Often there are tests to determine non-invasively whether the unborn child is male or female. But one cannot with all the technology, predict all the characteristics for the rest of that child's life of how they are going to be, their personality, their behavior, their intelligence.

But it turns out that there was a man in India, in Qadian who was praying for sign from God, Hadhrat Mirza Ghulam Ahmad[as] and he for forty days prayed in a small village known as Hoshiarpur and he was given the glad tiding of a son and if you actually look at the prophecy or famous *'Paishgoi Musleh Mau'ood'* you notice in there Allah Ta'ala provides all of the information that we as scientists, clinicians cannot provide parents about their unborn child. 'A handsome and a pure boy will arrive as your guest. His name will be Bashir, he is blessed with a holy spirit, he will be extremely intelligent and meek of heart and full of secular and spiritual knowledge, he will be the means of securing those held in bondage'. He is going to be extremely amazing and imagine if you are an expectant parent and you are revealed this amazing information now through this source of Divine communication. This is one beautiful example of numerous examples of how we do not have the tools as scientists to provide such information.

So now let's turn to the second contention, that the act, that science itself or the practice of science and the existence of God are not compatible, they are not in harmony. As a Muslim and as a scientist, I believe that the act of Creation and the word of that Creator that is within the Qur'an, they go hand in hand. If you actually see what is out there in creation and you see words are described by the Creator about the creation, you see there is no contradiction. We can understand creation through science we can understand a Creator through the Qur'an. And through both, we can see how they are in harmony and in accord.

Before I move on, it is important to pint out wearing maybe not my topi, but maybe the hat of a scientist that science cannot prove Allah's existence. So any attempt to claim that science can prove God's existence is simply untenable. We do not have the tools as I mentioned. It's not something that science addresses. Why not? It doesn't address it because imagine science to be a bag full of tools and you are going to go out to, you are going to perform an experiment. Now what is an experiment? An experiment is a test.

Like Otto Loewi tested to see if it is electrical vs chemical transmission to slow down the heart beat, he performed an experiment. He had a hypothesis, he tested whether that hypothesis was true and he observed and measured this.

It turns out that you know if you think about it, this is an old story, the story is that there's a man looking for his keys and he is in the street and he can't find his keys. And the street is dark and he's standing under the street lamp he's looking for his keys. So a man approaches him and sees him crawling on the ground and says what are you doing? He says I'm looking for the keys. He says well where did you leave them? Here? He said, Oh, they are not here, they are there somewhere, up the road. So the man looks up there and says in the dark, then why are you looking here? He says, Oh sir! This is where the light is. So in science, sometimes the light for us, in the 21st century is shining here and we can only with our tools see a certain part of the street. But perhaps some of the phenomenon we want to study, perhaps a Creator are up the street and we believe as Muslims that to get that insight you have to go there in the dark without your tools and declare I'm without my tools but I will pray that Allah shine some light here and Allah shines that light. This is the relationship we have with science. It is not in contradiction, it is just limited. Religion doesn't negate the use of those tools, those tools are valid but they each have their own place in the hierarchy of knowledge.

So since my time is up, I will now just jump to a couple of more points that I want to make very briefly The first is that Qur'anic verses are in concordance with observed and known scientific phenomenon and to summarize briefly a number of points:

- The left and right handedness of molecules
- The age and origin of the universe
- The solar system
- The shifting and expanding galaxies and universes
- The evolution of the human species through stages
- Speciation
- Biological variation in animal and plant forms
- The astronomical and geological and meteorological phenomenon

All of these are found within the verses of the Holy Qur'an. There is no contradiction in the observed phenomenon we see and that is what is described in the Qur'an. One important point to note with this is that you can actually use the Qur'an as a tool to discover something new as a scientist. For example and this is the last point I'd like to make. There are verses in Chapter 51 of Holy Qur'an (*Surah Al-Dhariat*) and in this chapter *Allah Ta'ala* describes the scattering, *Dhariat*, scattering of particles by various physical forces and translation of the verses is as follows:

In the name of Allah, the Gracious, the Merciful.
By *the winds* that scatter *seeds with a true* scattering,
Then by *the clouds* that carry the load of *moisture,*
Then by *the rivers* that flow gently,
And then by *the angels* that finally administer and execute affairs,
Surely, that which you are promised is true;
And the Judgment will surely come to pass. (51:1-7)

Now Judgment Day is an unseen phenomenon. *Allah Ta'ala* is talking about the scattering of physical particles and says that just as we scatter them, we'll distribute you on Judgment Day in various groups. Now what's nice things about this is that Hadhrat Khalifatul Masih II's[ra] commentary, describes an interpretation of this to be that there are clouds bearing moisture and they bear up this load and they spread light and redistribute this moisture to different parts of the earth as a loan . So particles coalesce as they bear up speed lightly along and they redistribute as rain. That is a valid interpretation that's out there in nature and what we find in the Quran. Interestingly there is a new interpretation that also has implications here. We now know there are particles like this in our bodies, they are charged electrically and they bear up electrical loads and they can speed lightly along through the cell membrane and thereby they create voltages inside cells and they redistribute that voltage by command. Now that is the basis for how the nervous system works. But in the time of Khalifatul Masih II[ra] popular culture did not yet know of these mechanisms, they had not been discovered. We now know these mechanisms to have been discovered and they are still fitting in with these verses.

So the verses are like vessels and Arabic has many meanings and science discovers something in certain period of time and it applies to these verses. As we discover more, we realize the same apply to more

phenomena as we look at the meaning of the Arabic words. So as more and more discoveries are made, rather than falling behind, Qur'an is shedding light ahead of each discovery. Perhaps you'll see the same relationship elsewhere. We now know this relationship to be true with blood that picks up oxygen and redistributes it to our organs. We now know this relationship to be true in thermodynamics and fusion and particles move from areas of high concentration to low concentration. We now know this phenomenon in *Surah Zariat* to be true for many phenomena and 1400 years ago, when the Qur'an was revealed to the Holy Prophet[saw] when these verses were revealed to him, none of these things were ever discovered.

So in the end I want to emphasize that as a scientist we only can work with what is testable and as a Muslims we can only pray to have light shown in a part of a street that we can't test and that's the story between science vs God. There is no versus, but they are in fact in harmony. It's a beautiful system that has been put in place to understand the unseen. Let's hope and pray that those who have passed before us, Professor Dr. Abdus Salam, Hafiz Muhammad Saleh Alladin, as two shining examples, let us hope we can create more of their fervor and their study of the Qur'an, their deep appreciation for knowledge within the *Qur'an Kareem* and how it works within the scientific realm. My Allah make this happen. *JazakAllah*

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Holy Qur'an – the Effective Divine Instrument for Every Age

Whenever Islam has been confronted with any other religion in consequence of some new condition of the age, the sharp and effective instrument that has immediately come to hand is the Holy Qur'an. In the same way, whenever philosophic thought has been given publicity in opposition to it, the Holy Qur'an has destroyed that poisonous plant and has so humiliated it as to provide a mirror to its students which shows up that the true philosophy is that which is contained in the Holy Qur'an, not the other.

In the modern age, when Christian missionaries started their propaganda and made an attempt to draw away unintelligent and ignorant people from the Unity of God and to make them worship a humble creature and employed every kind of sophistry for dressing up their doubtful ideas and thus created a storm in India, it was the Holy Qur'an which repelled them so that they are not now able to face a well-informed person and their extensive apologetics have been folded up like a piece of paper.

[Izala Auham, Ruhani Khazain, Vol. 3, pp. 381-382]

Beauty and Perfection of the Holy Qur'an

I call Allah to witness that the Holy Qur'an is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it. . . Its light has penetrated to my heart and I could not have acquired it by any other means. And Allah is Witness that if there had been no Qur'an I would have found no delight in life. I see that its beauty exceeds that of a hundred thousand Josephs. I incline towards it with a great inclination and drink it into my heart. It has nurtured me as an embryo is nurtured and it has a wonderful effect on my heart. Its beauty draws me away from my self. It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur'an, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life.

[Ayena-i-Kamalat-i-Islam, Ruhani Khazain, Vol. 5, p 545-546]

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MIRACLE OF THE PROMIDED MESSIAH[as] "WORDS TO CAPTURE HEARTS"

Omar Shaheed

According to the prophesy of the Holy Prophet Muhammad[saw], The Messiah and Imam Mahdi, who would appear in the Latter days and will give or distribute the hidden Spiritual Divine Treasures or Miracles in abundance, but people will not accept them. Hadhrat Abu Hurairah[ra] relates that the Holy Prophet Muhammad[saw] said: When the son of Mary descends, he will be a just judge, and he will break the cross, and kill the swine, and ban the Jizyah. He will invite people to spiritual wealth but they will refuse it.

The truest meaning of this *Hadith* or saying of the Holy Prophet[saw] is that just as Jesus[as], son of Mary was a Prophet of Almighty Allah, sent to the people of Moses[as], representing Moses[as], the law bearing Prophet, as a reformer of the laws of Moses[as], in the latter days, the Messiah and *Imam Mahdi* will be a Prophet of Almighty Allah. Totally obedient to Allah, a follower of the Holy Prophet Muhammad[saw] and will be the best representative of the Holy Prophet[saw], and according to another Hadith of the Holy Prophet Muhammad[saw],he will be of Persian descent. He will invite all people to accept his spiritual treasures, which includes, the truest understanding of Islam and the Holy Qur'an, but people will reject these spiritual treasures or miracles and expect and focus on worldly treasures instead. This man whom the Holy Prophet Muhammad[saw] spoke of, was none other than Mirza Ghulam Ahmad of Qadian, India.

For Allah had already revealed to the Holy Prophet[saw] that all the Prophets of Allah that came before him were all dead including Jesus, Son of Mary. Almighty Allah, through the Holy Prophet Muhammad[saw], and in these latter days through the Holy Prophet Muhammad's greatest follower and greatest representative, Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi and after his death, the Institution of *Khilafat* being re-established by Almighty Allah, teaches us that the Holy Qur'an as *Qayyum* (Guardian) performs a double function. It is a guardian over previous scriptures in that it corrects and removes the errors that have found their way into them, and the Holy Qur'an is also a guardian over future generations because it takes upon itself their spiritual upbringing and guides these future generations to the paths which lead to the realization of the sublime object of human life.

Hadhrat Mirza Ghulam Ahmad[as] of Qadian India, the greastest devotee and the greatest representative of the Holy Prophet Muhammad[saw] states: Today my people do not recognize my status; " The day will come when they will recall my blessed time with tears "

Mirza Ghulam Ahmad[saw], The Promised Messiah and Mahdi[as] and founder of this Divine Community, The Ahmadiyya Muslim Community, named after the Holy Prophet Muhammad[saw], his second name which means the Community who praises Almighty Allah. He writes: that through the blessings of obedience and love for the Holy Prophet Muhammad[saw], and by virtue of following the Holy Word of Allah, the Gracious One bestowed the singular favor of His converse upon this humble one. Almighty Allah has graced me with spiritual knowledge and has revealed many hidden secrets to me. Almighty Allah has filled the bosom this humble one with countless Truths and points of wisdom. Almighty Allah has informed me repeatedly that all these gifts and favors, and all this grace and beneficence, all this kindness and attention, all these bounties and support and all this converse and discourse are entirely due to my obedience and love for the Seal of the Prophets, the Holy Prophet Muhammad[saw].

In his most famous book *Braheen-e-Ahmadiyya,* Mirza Ghulam Ahmad of Qadian India, the Promised Messiah and Mahdi[as] writes: I believe in all the Revelations which are bestowed upon me from Almighty Allah as I believe in the Torah, the Gospels, and the Holy Qur'an. Mirza Ghulam Ahmad[as] of

Qadian India, further states: I have knowledge and cognizanc (personal knowledge or experience) of Almighty Allah. Therefore I fully partake of the pure Revelation of Almighty Allah as far as a human being can partake of it when in perfect nearness to Allah.

He says: When a man is put into the blazing fire of Divine Love, as all Prophets[saw] of Allah have been then the revelations, he receives are not accompanied by confused dreams. Rather, just as fodder is burned in an oven, so are all the apprehensions and self-induced thoughts put into the fire and there remains only the pure revelation from Almighty Allah. And such revelation is bestowed only upon those, who in this very world, take the colour of the Prophets with complete purification, complete love and complete devotion.

Mirza Ghulam Ahmad[as] of Qadian India, the Promised Messiah and Mahdi, founder of this Divine Community for the benefit of all humanity, then mentions a revelation which he received from Almighty Allah. He says; An appointed one from Almighty Allah, in the Mantle of Prophets. Therefore, I have not been sent with doubtful and conjectural revelation. Rather, I have been sent with definite and certain revelation. I declare in the name of Almighty Allah, who controls my life, that I have been informed with categorical arguments and I am informed continuously, that whatever is conveyed to me and is vouchsafed upon me as revelation is from Almighty Allah and not from Satan. I believe in it as I believe in the sun and the moon, or as I believe that 2 and 2 makes 4. It is true, however, that when I give my opinion with regard to the religious law, or when I interpret a revelation, on my own, it is possible that I might make a mistake. But in such a case, I am not permitted to persist in error and Divine Mercy soon points out to me, the way to its interpretation. The Promised Messiah and Mahdi[as] says, Indeed my soul is nurtured in the lap of angels. And Al-Mighty Allah has drawn me to Himself and has appointed a good place for me and has perfected His Favors unto me, and having rescued me from involvement with worldly affairs and undesirable indulgences, has conducted me to His Holy Place and has bestowed upon me that which He (Allah) has bestowed and has made me among the recipients of Revelation and the *Muhaddathin*.

Mirza Ghulam Ahmad of Qadian[as] says: "I do not possess any worldly provision nor do I own horses or command a cavalry, but, I have been bestowed steeds of the pen and have been provided with the jewelry of letters and have been favored with the Divine Light which saves me from stumbling and guides me aright. This Divine and Heavenly wealth has enriched me, has removed my poverty, has illumined me, and has lit up my night and has admitted me to the rank of those who have been favored with bounties. Mirza Ghulam Ahmad, the Promised Messiah and Mahdi[as] of Qadian India, says I cannot say that, what I have done, has made me the recipient of this Divine Favor. But I feel my heart involuntarily drawn towards Almighty Allah with such deep loyalty that it cannot be restrained by any other consideration. So all of this is a pure Divine Bounty. The Promised Messiah and Mahdi[as] says: I have never submitted myself to rigorous physical discipline, nor have I subjected myself to hard excercises, like some moderate *Sufis*, nor did I undertake a retreat in complete mystic solitude, nor indeed have I done anything by, or of asceticism (one who retires from the world and devotes himself to a strictly devout life, a hermit or a recluse) which is contrary to the practice of the Holy Prophet Muhammad[saw], or which has been objectionable according to the word of Almighty Allah. Indeed I have always felt abhorred by the *fakirs*, and those who introduce all sorts of innovations in faith."

One example of how the words of the Promised Messiah[as] touched the hearts of people: The Promised and Mahdi[as] was in Ludhiana when an ignorant Muslim cleric was addressing, in a fiery manner, a gathering at a shopping center. This ignorant cleric was saying that the Promised Messiah[as] hurt Muslims very badly with his claims, speeches and writings. Therefore, whoever killed him would have a great reward from God, and he would go straight to Paradise upon his death. In a very zealous manner this ignorant Muslim cleric repeated this statement over and over. An illiterate man was listening to the speech of this ignorant Muslim cleric while holding a heavy wooden stick in his hands. He was affected by this ignorant Muslim cleric's speech and quickly left

the gathering and went to find out where the Promised Messiah[as] was residing. The illiterate man eventually found him and it so happened that, at that moment, the Promised Messiah[as] was addressing some people. This illiterate man, intent on killing the Promised Messiah[as] came into the room where he was speaking. In the room were Ahmadis and non-Ahmadis The man with the heavy stick stood against a wall and waited for the right time to attack.

The Promised Messiah[as] continued speaking to the crowd and did not pay any attention to the man and continued with his discourse. After a few minutes, the man with the stick on his shoulder began listening to what the Promised Messiah[as] was saying, and slowly, he found his anger melting away. He took the stick of his shoulder off his shoulder and began leaning on it. His heart was gradually softened by the words of the Promised Messiah[as]. Finally the man forgot his stick and sat down on the ground and listened intently to the Promised Messiah[as]. When the Promised Messiah[as] was done speaking, another man in the audience came forward and said, " I understand your claim," Accept my *Bai'at*". Then the man who came to kill the Promised Messiah[as] stood up and said, " I came here to kill you because of the speech of the ignorant Muslim cleric in the bazaar so that I would go straight to Paradise when I die. But after listening to your speech, I am certain that you are the true Messiah. And the ignorant Muslim cleric's speech was baseless and full of hatred against you. There is no doubt that you are a true man and I also want to be one of your followers. " the Promised Messiah[as] accepted his *Bai'at*. This is a true example of the miracle of the words of the Promised Messiah[as] and how he represented his Master, the Holy Prophet Muhammad[aawe]. The words of the Promised Messiah[as] changed people's hearts from enmity to love.

Mirza Ghulam Ahmad[as] of Qadian India founder of this Divine Spiritual Community of Al-Mighty Allah, the Ahmadiyya Muslim Community gave another Divine Miracle to the world in the form of more than 80 books written in three languages, Arabic, Urdu, and Persian. Many of his books have been translated into English which we must read for the moral and spiritual benefit in our journey in Islam through Ahmadiyyat. The Promised Messiah and Mahdi[as] has instructed us, his followers, to read his books at least 3 times to impress upon us the wisdom and guidance contained therein. Hadhrat Maulvi Sher Ali[ra] said the Promised Messiah[as] used to advise that: " The one who does not read my books 3 times, he has a kind of arrogance in him".

There is a famous Hadith where the Holy Prophet Muhammad[saw] says: " The sun shall rise from the West ". Muslim scholars agree this means that Islam will spread in Europe and America at some time in the Latter Days and, for it to do so, the message of Islam would have to be translated into English and other European languages. The Ahmadiyya Muslim Community is leading the way in bringing the message and truth of Islam in English and more than 70 other languages to the Western world.

In his famous book, "The Victory of Islam ", Mirza Ghulam Ahmad[as] of Qadian India, tell us, his followers, and the whole world, that he has been sent by Al-Mighty Allah at the most appropriate time, to correct the wrongs, to revive the religion of Islam and to establish it in the hearts of people. He says that the revival of Islam demands a sacrifice from us and that sacrifice is that we should dedicate our life and our wealth in the cause of establishing True Islam in the hearts and minds of people.

In his famous book, " Jesus In India " The Promised Messiah and Mahdi[as] corrects the wrong beliefs of Christians by writing 4 chapters to prove beyond a shadow of doubt that Jesus[as] was put on the cross, but having been a Prophet of Allah and because of his obedience to Allah, Allah saved him from death on the cross, and his death occurred in India. Mirza Ghulam Ahmad[as] of Qadian India was certain that anyone who read this book, be he Muslim, Christian or Jew, would certainly be convinced that the idea of Jesus[as] going to the sky is meaningless, a lie and a fabrication.

In his famous book " The Philosophy of the Teachings of Islam, which was written as an address, for a conference of religions organized by a Hindu Swami, who called upon the representatives of different faiths to explain the teachings of their respective religions in connection with the following 5 topics, 1. The physical, moral and spiritual conditions of man, 2. Life after Death, 3. The aim of life on this earth and how that aim

can be achieved, 4. What is the impact of our actions in this world and in the life after?, and 5. The realization of Almighty Allah and how this realization can be attained; What are its resources? This book of Mirza Ghulam Ahmad, the Promised Messiah and Mahdi[as] has touched more hearts and lives and many people in Europe and America have accepted the claims of the Promised Messiah after reading this book. I hope that many of you, listening to my speech have read this book and that it has touched your hearts and increased your faith in Islam and the Ahmadiyya Muslim Community, its founder Mirza Ghulam Ahmad[as], and the re-establishment of the Institution of *Khilafat* by Almighty Allah after his death.

In closing, I would like to read a poem that the Promised Messiah wrote, followed by a Prayer that he offered to Almighty Allah. The poem is about his love of the Holy Quran. The Promised Messiah[as] writes: "With the Divine word, the dawn of truth has broken; The eye that has not seen those Holy Scriptures has seen nothing. The castle of my heart is filled with the fragrance of that musk; The Beloved, who has left us, has returned. The eye which does not partake of the light of the *Furqan*, I declare, in the name of Allah, that it will never be redeemed of its blindness. The one who seeks the Divine garden, but leaves the Quran aside, We can swear that he has never even smelled its fragrance. I do not compare even with the sun, the light which I see; Hundreds of suns encircle it in humility. Unfortunate and blind are the people, who turn their backs upon this light because of their self- conceit."

Lastly a Prayer of Mirza Ghulam Ahmad, The Promised Messiah and Mahdi[as]; He prays, "O my Allah, the Master of the Universe, the Concealer of our shortcomings, my dearest Benefactor and Provider. How can I thank Thee for what Thou has bestowed upon me. Words simply fail to describe to it. I cannot bear watching the decline of the religion of Muhammad. Please help me emerge victorious in the battle. O my Allah, shower Thy Blessings over Islam and save it. For this, at the moment, is like a capsized boat with its crew in agony. A people are dying of thirst without water. Turn the course of a stream in this direction.

O my Allah, we are weak, lift us with Thy own hands and take us in Thy own care. My nation is currently passing through the darkness of illiteracy, but it is not difficult for thee that they become righteous.

O my Allah, may every bit of my soul sacrifices before You. Show me the day of prosperity and the final victory of Islam. It is useless to seek help from humans at this time. Now, O my Allah, we have no choice but to take appeal in Your Blessed court. *Ameen."*

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HELP HUMANITY FIRST

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HADITH

Hadhrat Ibn 'Abbas[ra] relates:

"One day, I was riding behind the Holy Prophet[saw] when he said: 'O Youngman! I instruct you about certain matters. Be watchful of Allah, He will be watchful of you. Safeguard His commandments, He will always be with you. When you must ask, ask of Allah alone; and when you must seek help, implore Allah alone for help. Remember that if all the people unite to grant favors to you, they would not be able to benefit you in anyway except that which Allah has destined for you, and that if all of them were to unite to harm you, they would not be able to afflict you with any harm except that which Allah has decreed against you. The pens have been kept away and the writing in the books of destiny has dried.' "

Another tradition states:

"Keep your eyes focused towards Allah and you will see Him in front of you. Remember Allah during prosperity and He will remember you in your hard times. Keep in mind that what you did not get was not destined for you and what you have received, no one could have stopped it from reaching to you. Remember, help surely comes with patience, and happiness is associated with discomfort, and the days of hardship are followed by the days of comfort and ease."

(Tirmidhi abwab sifatul qiyamah)

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"MAINTAINING MORALITY IN THE ONLINE WORLD"

Dr. Nasim Rehmatullah

Morality describes the principles that govern our behavior. It is a code of values that guide our choices and actions. Without these principles in place societies cannot survive for long.

The most significant predictor of a person's moral behavior is the quality of the person's God-consciousness (*Taqwa*, mindful of being in the presence of God). It is the attribute of God- consciousness that raises man's morality to a higher level and the constant struggle to improve the quality of God-consciousness is what evolves into a real and viable relationship between man and God.

The online world of the internet, social networks. twitter and mobile phones may be a necessary evil. It is however a menace to society. Ethical and moral values are under constant attack . It is a pernicious environment that incites to evil and reverts us to the animal state (*nafse ammara* 12:54)

In recent times the dangers of online services and social media have become more apparent We use smart phones to do dumb things. A bad Tweet can cause scandal, shame, even the end of a career. We find it difficult to be an analog person in a digital world

Abuse and misuse of online technology/cyberspace/social media/tweeting/texting is a slippery slope to moral deviance, moral turpitude and moral deficit. Even the strongest amongst us who linger onto this slippery slope for long will have moments of weakness and in a split second will slip and fall and face devastating consequences. There is therefore an urgent need for a constant and a heightened awareness and vigilance when using online services and social media.

Patrick Moynihan who warned in the 1965 speech "Defining Deviancy Down" that "[society] has chosen not to notice behavior that would otherwise be condemned, disapproved, or even punished." Behaviors once considered deviant are now considered normal

When religious and political leaders normalize deviancy — when we are told that right is wrong and wrong is right — the moral barriers that protect society are seriously weakened.

What should be done? We need to "re-moralize" social discourse. Right and wrong exist. All behaviors are not created equal. If we do not redefine "normal" behavior, someone else will do it for us.

Language is the crucial battleground. Changes in language alter changes in perception. Any change in moral perception begins with a linguistic assault that is based on individual desires rather than moral categories.

From the rights-based, pro-choice rhetoric of those promoting abortion on demand, assisted suicide, to the medical jargon of those promoting the disease model of addiction, advocates for redefinitions of deviance know that the side that wins the linguistic high ground generally wins the debate

A society that defines deviancy as disease or refuses to acknowledge and negatively sanction the deviant behaviors that common sense tells us are destructive, is a society that has lost the capacity to confront the evil that can dehumanize us all

We need people with honesty and integrity and with high morals to challenge the self-destructive and dehumanizing drift of our culture by speaking out loudly, creating awareness and emphasizing that we be mindful of the consequences of moral deviancy.

The online environment with its pop-ups and ads is a visual manifestation of the verses of the Holy Qur'an when Satan was banished by God.

He said: 'Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path. (7:17)

'Then will I surely come upon them from before them and from behind them and from their right and from their left, and Thou wilt not find most of them to be grateful. (7:18)

There are valid uses of these technologies .It is the hidden use and abuse of these technologies which causes harm to individuals and society. Responsible usage demands that we respect and understand the pros and cons and do not accept lifestyle changes or deviant behavior.

Remember the acronym: FAST

F.A.S.T

F- Fear Allah and follow the guidance given to us in The Holy Qur'an and by the Holy Prophet[saw] and the Promised Messiah[as] and Khalifatul Masih V[aba]

A- Be Aware, be conscious , be mindful and be on your guard of what is out there that can snare you *Wa Rabaytu* (3:201) *Watta Qullah* (3:201)

S- Be smart and safe in your online interactions

T- Time management . Manage your time. Be mindful of the times of *Salat*

1. **Remember who we are and our duties (It may act as a deterrent)**
2. **Prescription for staying moral**
3. **Proper use of internet**

Remember who we are and Our duties (It may act as a deterrent)

We are Ahmadis. We are Muslims who believe in the Messiah Hadhrat Mirza Ghulam Ahmad Qadiani[as] Much is expected of us. We must prove equal to the task assigned to us.

The Promised Messiah[as] said: I have been sent to guide you and to inspire you so you may become truly righteous. It is therefore incumbent on you that you help me with your sacrifices so we may spread the light to the rest of the world.

The Promised Messiah[as] envisioned us all to be high caliber messengers who would strive to reform the rest of mankind and bring honour to Islam and the Holy Prophet[saw] by employing all our abilities in the service of man for the pleasure of Allah alone. We must therefore strive to inculcate the high morals exemplified by the Holy Prophet[saw]. Allah says in the Holy Qur'an in the words:

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And thou dost surely possess high moral excellences. (68:5).

It is therefore imperative that we do not let the lure of modern technology beguile us into doing things that distance us from God. As human beings we are all weak and prone to stumble and make mistakes. Our lives are an aggregate of sins, lapses and transgressions. But for the Grace of God and the shelter of His mercy we would all be destroyed. We are the beneficiaries of the prayers of the Promised Messiah[as] , our elders and parents and the constant guidance of Khalifatul Masih V[aba].

Our assignment is to bring man back to God .

The Holy Qur'an calls us

كُنتُمْ خَيْرَ أُمَّةٍ

You are the best people raised for the good of mankind. (3:111)

Meaning that being the followers of the Grand Prophet[saw] and his Messiah we must be good ourselves, we must facilitate good and forbid evil and ennoble the rest of mankind. It is a collective struggle that we must wage with patience and steadfastness and supporting each other in the difficult struggle against the forces of evil.

كُنتُمْ خَيْرَ أُمَّةٍ

The verse beckons us that we must tighten our belts and take our place to fight the fight with honor and dignity, against the powers of evil

We must fight against all those forces which are working to destroy the image of God in man.

We must stay focused and follow the directions and guidance of Khalifatul Masih V[aba] and not let trivial pleasures and pursuits distract us from our mission.

Prescription for staying moral

1) **Fear of God**
2) **Repel Evil with Good**
3) ***Salat***

4) Listen to Khalifatul Masih V[aba]

Fear of God: *Watta Qullah*

We are repeatedly reminded to fear Allah and develop God-consciousness

True believers are only those whose hearts tremble when *the name of* Allah is mentioned, and when His Signs are recited to them they increase their faith.. (8:3)

The Holy Prophet[saw] " Fear of Allah is the fountain of wisdom" Fear Allah and hope for every good thing from Him. Don't follow your adamant self, lest you regret it. Remember Allah much and pray for His grace and mercy.

Aala bayzikrilla hay Tatma innul quloob

Be aware it is in the remembrance of Allah that the hearts will find peace or contentment. (13:29)

Repel Evil with Good

Wa Yadra oona bil hasanatis saye aatay

And repel evil with good . (13:23)

Faz Zajeratay Zajrun

And those who repel evil vigorously. (37:3)

Evil does not exist in the same way as good; evil is a "negative" existence, like a void or a vacuum. Evil is the absence of good, the negation of God's infinite Goodness. You cannot repel evil or quit a bad habit and leave a void or a vacuum because sooner or later you will revert back to it. It is therefore important to replace a bad habit with a good habit.

Our value system is based on spiritual consciousness of individuals . Righteousness exalts people. When there is a spiritual disconnect the tendency is to grope in the corridors of darkness and wrongdoing

The Holy Prophet[saw] said:

"Good deeds are a shield against an evil death"

Find ways to serve and help your fellow beings

1. Visit the sick.
2. Be a big brother and a mentor.
3. Take part in community activities and services.
4. Sports and exercise is a good way of diverting your attention
5. When you get the urge to go online use *Jama'at* based webpages as your personal "start-up" home page and to focus more attention to gain advantages from *Jama'at* websites and services such as alislam.org, mta.tv, mkausa.org, Jama'at Youtube and twitter channel.
6. If you have the technical know how volunteer to help improve these sites.
7. Fasting

SALAT

And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy. (24:57)

Wa Aaqi musalata wa aatuzakata wa atiur rasoola la allakum turhamun

Salat is the most potent means of restraining a believer from social wrongs and moral deviancy

Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allah indeed is the greatest virtue. And Allah knows what you do. (29:46)

In today's parlance Salat is an online, time- limited obligatory communion with God. It is conducive to the offline unlimited communion with God in form of remembrance of Allah, thanking Him and seeking His protection. The clarity of connection during these encounters of communion is dependent on the purity of our minds and hearts.

Pray Repeatedly

Qul aoozo bay rabbil falaq

Say, 'I seek refuge in the Lord of the dawn. (113:2)

Min Sharril Ma Khalaqa

From the evil of that which He has created. (113:3)

Seeking His protection from the hidden and manifest evil of all that He has created.

Khalifatul Masih V[aba] has repeatedly drawn our attention to instituting quality *Salat*.

As Salato mirajul momineen.

It is the best and the highest form of worship. The Holy Prophet[saw] considered *Salat* "the best deed". It is the best way to seek divine protection.

Listen to Khalifatul Masih

Another important way of staying sober, if I can use the word is to listen and watch Khalifatul Masih's[aba] Friday sermons on a regular basis. We are privileged to have this divine guidance and should make every effort to obtain maximum benefit from it. Online on alislam these are made available for use at our convenience

We must be ever vigilant about maintaining a clean virtual image. Hadhrat Khalifatul Masih V[aba] in the concluding address at the Germany *Jalsa* on June 26th 2011 in talking about acquiring quality *Taqwa* or God consciousness said

The Promised Messiah[as] stated:

He (Allah) has disclosed to me that righteousness has been lost. People are openly caught up in indecencies, and spend a life of deviance (*Fisq*) and disobedience (*Fujūr*),... "Now, Allah has resolved to show the world an example of righteousness and purity. For this purpose, he has established this Community. He desires purity and His purpose is to create a pure Community."

I had cautioned the *Jama'at* previously in a sermon against the use of Facebook. It is a medium that breaks down all barriers of privacy and decency.

On the one hand it is our claim as members of the community of the Promised Messiah[as] that we will establish the pristine values envisioned by the Promised Messiah [as] on the other hand some complain why are we being stopped from the use of Facebook? Why are we being deprived of our freedom. My answer is that these are incompatible . We have to choose one or the other. Pleasure of God and righteousness or these things which spread deviance and disobedience..."

Proper Use of Internet

The internet was a means of communication and information. Then came e-commerce and it changed everything.

The Internet and its use in e-commerce has raised pervasive ethical, social, and moral issues on a scale unprecedented for computer technology

There are high and serious risks in failing to observe modesty, chastity and decency in online activities, and in surfing the internet without limits. Although Islam encourages seeking knowledge and supports the development and use of technology in all fields it is the hidden use and abuse of these technologies which causes harm to individuals and society. Youth specially are vulnerable to harm owing to innocence and ignorance if they use the Internet without proper guidance.

Technology serves some good. The trick is to use the good and curb the bad without stifling the positive consequences of innovation. With the Internet it is a challenge that we are still grappling with.

One of the top tech trends of our times is internet addiction or "Internet Overuse Syndrome". It means spending too much time online. Discussions, Internet gambling, online porn, interactive games, social networks, twitter just about everything about the Internet can snag you in one way or another.

If you're an addict you're probably reducing or forgoing your duty to man and duty to God in favor of your time online. You may even be experiencing sleep deprivation, facing marital difficulties, losing friendships, and neglecting your job or schoolwork to the point of possibly being fired or flunking out.

Before you can be cured of Internet addiction, as with other addictions you have to recognize that you're hooked. As with any other addiction, you have to be motivated in order to kick the habit.

Pay attention to the signs of Internet addiction, because it can overtake your life and you will have social, professional, marital and moral issues.

Signs of Internet Addiction

1. You check your email every five minutes, and spend more time in chat rooms than chatting in your living room with friends and family. .
2. Your family and friends complain about your computer use (a

sure sign of Internet addiction is friends complaining).

3. You hide the amount of time you spend on the internet. This is a strong sign of Internet addiction.
4. You have a hard time staying off the computer for a day or two.
5. You feel preoccupied by the Internet when you're not online. This is a sign of Internet addiction.

So the advice is

- Be Aware, Be safe. Be smart and Manage your time
- Be vigilant about maintaining a clean virtual image
- Facebook privacy settings are minimal and need to be manually set for 'high privacy'
- Use safe practices.
- Get in do what you have to and get out.
- Do not get distracted by pop-ups and ads
- Avoid social networks as much as possible
- Avoid rumor mongering and email forwarding
- Never pry or read some else's email
- Always seek Allah's protection
- Follow the instructions of Khalifatul Masih V[aba] and your elders

Pay special attention to Children

Children we must protect. We should talk to them. Guide them and watch them.

- Help your kids understand what information should be private.
- Social network sites should be avoided
- Use privacy settings to restrict who can access and post on your child's website.
- Remind your kids that once they post information online, they can't take it back.
- Talk to your kids about avoiding obscene material online
- Tell your kids to trust their gut if they have suspicions. If they ever feel uncomfortable or threatened by anything online, encourage them to tell you. If it feels wrong it is wrong.
- They should not be permitted to use a computer in privacy. Only in a living room or where they can be monitored

Special Mention of 3 Things

1. Dangers of posting photographs and other private information and feelings and emotions on social network sites or emailing them. Once it is out there you have no control. So, the advice is clean up your online presence ,you never know who may be reading it. It is not right
2. The Internet contains fertile grounds for **rumor-mongering**. Combine the speed at which information can travel and the lack of editorial control rumors can fly from one end of the globe to the other in seconds. .Twitter and twittering and tweets, texting and unnecessarily and habitually forwarding e-mails and chain emails are particularly conducive to rumor mongering. Avoid it.
3. Time Management. Get in and get out. Chat rooms and forums are waste of time. Avoid them. Late nights are disruptive to our sleep and therefore to *Salat* or quality *Salat*. Without proper *Salat* we have no protection. *Salat* should be said in time and with due diligence. Use your time wisely.

What I have submitted to you today is about willingness and surrender and the quality of the effort we put into reforming ourselves. We as humans have the capacity for great good. Human beings are not created to seek pleasure or to gratify our egos. We are created to serve. Serve man and God. Our faith demands compassion for mankind and public duty.

As Muslims who believe in the Messiah Mirza Ghulam Qadiani[as] we are a privileged people. This is God's grace. To whom much is given much is expected of them. Therefore in the spirit of gratitude "in shakartum" we must ennoble the rest of mankind. We must not dissipate our energy and resources in seeking menial self-indulgent pleasures. We are the people who will redeem mankind today by our example, our good works and our prayers, inviting people back to God.

The Promised Messiah[as] says "My dear people! This is the time for serving the cause of religion you claim to profess. Realize the value of this rare opportunity, for if you let it slip, it will not offer itself to you a second time. .. Be firm of faith and set an example that even the angels in heaven should wonder at your strength and steadfastness and should pray for blessings on you"

AHMADIYYAT—THE RIGHT CHOICE

Dr. Mansoor Qureshi

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ
الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَالَّذِيْنَ كَفَرُوْٓا
اَوْلِيٰٓـئُهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ
النُّوْرِ اِلَى الظُّلُمٰتِ ؕ اُولٰٓئِكَ اَصْحٰبُ
النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝ ع

Allah is the friend of those who believe: He brings them out of every kind of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into every kind of darkness. These are the inmates of the Fire; therein shall they abide.(2:258)

Introduction

My dear brothers we make numerous choices in our life everyday. Some choices are simple with no significant consequences and others more complex with long lasting effects. In fact we made several choices in our journey for *Jalsa Salana*. Mode of travel, the place to stay the sessions to attend, so and so forth. More significant the choice the more research we do. The food we eat, clothes we wear, things we buy. We explore the pros and cons and make decisions along the way. The college we go to, the car, the house we buy, the neighborhood we live in and the spouse we live with. Our research and investigation increases. The impact of our choices can be far reaching. Choosing a religion may be the most significant decision one may have to make in his or her life. It has a dramatic influence on both our present and future.

I take you back about a hundred years in the streets of Kabul where a 50 year old man had to make a choice. This individual was shackled and dragged in the streets. He was asked to denounce his master Mirza Ghulam Ahmad of Qadian[as] whom he had accepted according to the teachings of Holy Prophet[saw], or lose his life. Let us all put ourselves in his shoes. I am sure the thought of life, our spouses, our children will come in our heart and mind. Sahibzada Abdul Latif Sahib made a choice. Not once but he was asked this question repeatedly. His answer was always the same. He was even asked when he was half buried in the ground and people had gathered around to stone him to death." The *Ameer* then went to him and said: Even at this stage if you denounce the person of Qadian who claims to be the Promised Messiah I shall save you. This is the last chance being offered to you. Take pity on yourself and on your family. The *Sahibzadah* replied: God forbid that I should deny the truth. This life is worth little and none of my kith and kin shall avail me in the least. It is not possible that I should renounce my faith for their sake. I shall die for my faith. Hearing this the divines and the jurists cried out in one voice that he was a *Kafir* and should be stoned to death at once

Later the *Qazi* and the king and everyone else around him threw stones and buried him in them. My brothers, a choice was also made by the people and leaders of Kabul. We can see the consequences of the choice *Sahibzada Sahib* made and that of the choice of the people and leaders of Kabul. The land and its people have been suffering to this day.

Holy Qur'an's Guidance On Making the Right Choice

To help our analytical minds, When a choice about the right path and right religion has to be made, Allah has provided guidance to us. The verse I recited in the beginning is translated as:

Allah is the friend of those who believe: He brings them out of every kind of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into every kind of darkness. These are the inmates of the Fire; therein shall they abide. (2:258)

In other words, those who have believed and chosen the right path, Allah will be their friend and bring them out of every kind of darkness and difficulty. However, those who have disbelieved will fall into every kind of darkness, difficulty and evil .

Beauties of Ahmadiyyat

Let us apply this criteria in our search. Which is the path that takes us towards light and which takes us to darkness. Once we have figured this out the choice will be easy and straightforward.

We turn to Ahmadiyyat the true Islam. It is established under Divine plan. Holy Qur'an and the Holy Prophet[saw] prophesied the coming of a Divine reformer. He did appear in the person of Mirza Ghulam Ahmad of Qadian[as] and established Ahmadiyyat. It has prospered under the direct supervision of God Almighty.

Through Ahmadiyyat we can see establishment of a society as was expected and established by Holy Prophet Muhammad[saw].

First and foremost, it introduces us to a living God who watches over us and communicates with us. We can see him in the Promised Messiah[as] and his *Khulafa* and lots of other pious individuals. We see signs of acceptance of prayers. We can see him guiding pure souls towards Ahmadiyyat. Just a couple of weeks ago I met a young man from India who accepted Ahmadiyyat from Hinduism. He took a picture of Hadhrat Khalifatul Masih V[aba] with him to show his mother. When he met his mother, she told him not to worry as she had seen this man in a dream taking her son with him.

We can see Allah's hand working with the Promised Messiah[as] and his *Khulafa.* The opponents have been trying their level best to annihilate the *Jama'at* and its followers, but have never succeeded. Threats may have come from within or from outside. God the Almighty is clearly seen protecting the *Jama'at*. Ahmadiyyat helps us build a relationship with this God Almighty and has inculcated the habit of prayer even in young children. Secondly, Ahmadiyyat teaches us the love of the Holy Prophet[saw]. The status and beauty of character of the Holy Prophet[saw], as explained to us by Hadhrat Masih Mau'ood[as] has no parallel. This understanding has sparked such a love for the Holy Prophet[saw] in the hearts of the followers of Ahmadiyyat that is not seen or heard elsewhere. In fact, it is the members of Ahmadiyya Community who were seen and heard reciting *Durood* when they were taking their last breaths as they were martyred. Their voices were weak but were heard loud and clear in the heavens.

Ahmadiyyat has established an exemplary love and brotherhood. People of every color, cast or creed are woven into this World Wide Web of Ahmadiyyat. On one hand it is connected to the *Khalifa* and on the other hand it covers the entire world. It has given us a strong closely knit community who has truly shown the meaning of universal brotherhood that Holy Prophet[saw] wanted to establish. We can see this even in this *Jalsa Gah.* There may be pain and suffering of one Ahmadi in one corner of the world and pain will be felt in the other corner.

Ahmadiyyat has been spreading the message of truth. The desire, the passion and the zest with which Ahmadis perform *Dawat Ilallah* or call people towards their creator, brings back the memories of the times of the Holy Prophet[saw].

Ahmadiyyat, the true Islam has given us courage and the will to sacrifice. Think of the courage of the mother in Lahore who sent her 10 year. old son to stand and pray at the very spot where his father shed his blood for the cause of Islam and Ahmadiyyat about a week earlier. *Subhanallah.* Ahmadiyyat, the true Islam has taught us patience and tolerance. We openly declare that we are not cowards and crush any one who tries to defeat us but we have always will practice patience and prayer.

Ahmadiyyat has provided us with a leader a *Khalifa.* The only religion that has such a leader. It is a God's blessing to the righteous and Ahmadiyyat is the sole recipient of such a blessing in the whole wide world. It has cultivated an immense attachment between the *Jama'at* and the *Khalifa*. Members are ready to sacrifice everything for their *Khalifa.* The *Khulafa* on the other hand spend their night and days praying for their members. We can sense this affection when we walk into his room for "*mulaqat*". The warmth, the spirituality, the *Nur* and the love. It is fairly obvious at that moment that we have indeed made the right choice. Ahmadiyyat has taught us obedience. The world saw a glimpse at the time of election of Hadhrat Khalifatul Masih V[aba]. When the newly elected *Khalifa* asked those in the Masjid to "please sit", thousands of devoted followers sat down immediately. This was not a mere coincidence. This was a sign that Allah wanted to show to the world. Look at this community as to how united and how obedient they are. There is no parallel of this in the entire world. This in and of itself is the sign of truth of Ahmadiyyat.

We see a sound system of *Jama'at,* advancements in the field of propagation of Islam, establishment of inter religious harmony, healthy dialogue, and respect of other faiths. We see efforts towards restoring the respect of Muslims. We can see a society which is distinct

form others as regards to their moral standards, education and faith.

Ahmadiyyat has spread from one person about a century ago to tens of millions, from a small town Qadian to 200 countries. Its progress has continued and in fact escalated over time. Despite meager worldly resources it has accomplished a lot. It has built schools, hospitals, mission houses and mosques. Published articles, books, newspapers, periodicals and used all media portals for the propagation of Islam. There is a 24 hr TV channel. Has been able to translate the Holy Qur'an in about 60 languages. This has not been accomplished by even the most influential Muslim countries. It has set up a financial system which does not have even a remote competitor. It has been opposed by individuals, religious parties, political parties and governments with no success. Allah's hand is seen supporting and protecting it every second, every minute and every year. A covering of angels seem to protect individual members and *Jama'ats*.

Ahmadiyyat in An Individual's Life

Individually, it shows me godly individuals in this time and age. I do not have to merely read instances in history. It shows me the power of acceptance of prayers. In other words, it shows me the living face of God. It presents the true beautiful picture of Islam. I may be a student in school or college, a professional a businessman, it provides me guidance. It explains scientific facts so that there is no contradiction between science and religion. It provides me with proofs of existence of God, theories of origin of life, development and evolution of life, secrets and mysteries of our universe and physical forces. When I learn this from my Ahmadi Scholars I begin to admire religion and find my self at peace.

It promotes peace and brotherhood. It teaches me how to live in the society. How to respect others, how to respect other faiths and still follow mine. It takes me from a silent majority to an active, vocal and purposeful community. In other words we see movement from darkness to *Nur*. We see Allah being our *"Wali"* (friend) at every step of the way.

On the other hand, let us try and imagine to live outside of Ahmadiyyat. We see *shirk* of all shape and forms. We can see people prostrate in front of the graves and beg to dead souls. We see lack of concerted effort to restore the respect of the Holy Prophet[saw]. We can see violence in the name of religion, terrorism and suicide. We come across people who feel calling others *Kafirs* and infidels as their most important religious obligation. We see spread of false doctrines and ideas. Their actions culminating in Allah's wrath with destruction and humiliation. They are ready to take people's lives rather than providing life. There is no leadership, no guidance and no future. Blind leading the blind and darkness after darkness. There is chaos and defeat after defeat with people regretting their loss and licking their wounds.

We can not survive in this environment even for a moment. For Ahmadiyyat there is unity, a leader, a mission a goal and a future. We can see a spiritual marching army progressing with lightning speed. It is spear headed by a general (the *Khalifa*) who guides the army under Allah's decree. We see victory after victory and an untiring progress. We see a life of Paradise starting in this very world.

My brothers the choice is clear, the choice is obvious and the choice is ours. Let us choose Ahmadiyyat the true Islam.

Everyone Has to Investigate for Themselves

Let us make sure we thoroughly investigate and believe with conviction. I challenge anyone to find any community even close to what I have described for Ahmadiyyat. As I mentioned earlier, the more significant the choice the more we need to investigate. Look around, compare the differences and beauties. Read the books of the Promised Messiah[as] and the opponents. Even the Promised Messiah[as] did his own investigation as he says "

Har tarf fikr ko daura kay thakaya ham nain"

We did an exhaustive search far and wide but did not find a religion comparable to that of Mohammad[saw].

Right Choice Can Be Difficult

Brothers, remember that the right path is not always the easiest. In fact it is always tough and full of trials and tribulations. Those who make the right choice have to go through a phase of difficulties, ridicule, persecution. This was the fate of Adam[as], Noah[as], Abraham[as], Moses[as], Jesus[as] and Mohammad[saw]. This will be the fate of followers of Promised Messiah[as] as well. But the truthful and righteous

are eventually triumphant. Allah says in the Holy Qur'an

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ
آمَنُوا يَضْحَكُونَ ﴿٣٠﴾
وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣١﴾
وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ انقَلَبُوا
فَكِهِينَ ﴿٣٢﴾
وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ
لَضَالُّونَ ﴿٣٣﴾
وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٤﴾
فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ
يَضْحَكُونَ ﴿٣٥﴾

Those who were guilty used to laugh at those who believed; And when they passed by them, they winked at one another. And when they returned to their families they returned exulting; And when they saw them they said, 'These indeed are the lost ones! But they were not sent as keepers over them. This day, therefore, it is the believers who will laugh at the disbelievers (83:30-35)

This verse clearly describes the initial reactions of the disbelievers. So today if we feel hardships, when a young Ahmadi girl looks different dresses conservatively and behaves different form the rest of the society, and has to face the smiles and ridicule, she is testifying that she has made the right choice. When a young Ahmadi man tries to be careful, avoids certain company and situations, he may appear ordinary and backward, but he is testifying that Ahmadiyyat is the right choice and eventually he and she will have the last word. *Insha Allah.*

The Ark of Ahmadiyyat

My dear brothers, about 3000 yrs. ago an ark was created by Prophet Noah which saved him and his followers from Allah's wrath. In our time another ark has been crated by Hadhrat Mirza Ghulam Ahmad of Qadian[as].

This ark is bigger, better, beautiful, and stronger than Noah's ark because this ark is that of Hadhrat Mohammad Mustafa[saw] and Mirza Ghulam Ahmad[as]. Noah's ark protected from a flood, but this ark will protect from all calamities. Noah's ark was able to float in water. The ark of Ahmadiyyat will not only float but fly and raise us to new heights, will take us closer to Allah where we will hear

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٨﴾
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٩﴾
فَادْخُلِي فِي عِبَادِي ﴿٣٠﴾
وَادْخُلِي جَنَّتِي ﴿٣١﴾

And thou, O soul at peace! Return to thy Lord well pleased with Him and He well pleased with thee.So enter thou among My chosen servants And enter thou My Garden. (89:28-31)

We have to strive to stay on this right path, that of Ahmadiyyat the true Islam. Let us reserve a space for us, our children, and our generations. Hold fast to this rope of Allah. Outside of it is darkness and a pit of fire.

So let us make sure that we all make a conscious decision and pledge to the Promised Messiah[as] that "I am an Ahmadi Muslim" and will stay an Ahmadi Muslim for ever. I do that not because of my parents but because of my own free will. I understand that their may be trials and tribulations, their may be attractions outside of Ahmadiyyat, but I will remain steadfast. I understand that the path may be difficult but it is the one which will eventually be victorious. As the Promised Messiah[as] says:

"میں بڑے دعوٰی اور استقلال سے لکھتا ہوں کہ میں سچ پر ہوں اور خدا تعالیٰ کے فضل سے اس میدان میں میری ہی فتح ہے۔ اور جہاں تک میں دور بین نظر سے کام لیتا ہوں تمام روئے زمین پر اپنی سچائی کے محکم اقدام دیکھتا ہوں۔ اور قریب ہے کہ میں ایک عظیم الشان فتح پاؤں کیونکہ میری زبان کی تائید میں ایک اور زبان بول رہی ہے۔ اور میرے ہاتھ کی تقویت کے لئے ایک اور ہاتھ چل رہا ہے جس کو دنیا نہیں دیکھتی مگر میں دیکھ رہا ہوں۔ میرے اندر ایک آسمانی روح بول رہی ہے۔ جو میرے لفظ لفظ اور حرف حرف کو زندگی بخشتی ہے اور آسمان پر ایک جوش اور ابال پیدا ہوا ہے جس نے ایک تخمی کی طرح اس مشت خاک کو کھڑا کر دیا ہے۔ ہر ایک وہ شخص جس پر توبہ کا دروازہ بند نہیں عنقریب دیکھ لے گا کہ میں اپنی طرف سے نہیں ہوں۔ کیا وہ آنکھیں بینا ہیں جو صادق کو شناخت نہیں کر سکتیں۔ کیا وہ بھی زندہ ہے جس کو اس آسمانی صدا کا احساس نہیں"۔

(روحانی خزائن جلد ۳ ازالہ اوہام صفحہ ۴۰۳)

I declare with full confidence and steadfastness that I am in the right and that with the Grace of Allah, I will emerge victorious in this struggle. As far as I can observe with my far-reaching sight, I see the entire world ultimately covered by the advancing step of my truth. The time is near at hand before I shall gain a resounding victory. It is so because another voice speaks in support of what I speak and there is another Hand which operates to strengthen my hand. This is not perceived by the world but I see it. In me vibrates the voice of a heavenly spirit which instills each word I speak with life. There is commotion and upsurge in heaven which has fashioned out of a handful of dust, a puppet figure whose movements are manipulated from on high. All those upon whom the door of repentance is not yet closed will soon see that I am not of my own accord. Can they be seeing with eyes which fail to recognize a man of truth? Can he be deemed alive who has no awareness of this Heavenly call. (*Izalah Auham* Pt. II: *Roohani Khazain* Vol. 3, p 403)

We have to make sure that we are recognized by God Almighty as an Ahmadi Muslim. The Promised Messiah[as] says "O Ye people who consider yourselves members of my *Jama'at*! you will be accounted as such in heaven when you truly tread the path of righteousness" *(Kashti Nuh)*

Let us make sure we tread this path or righteousness and be counted as an Ahmadi Muslim.

Let us make sure that true Islam emanates from us as light shines from a lamp. Wherever we are, we are symbols of Ahmadiyyat, the true Islam. People can see the teachings of the Holy Prophet, the Holy Qur'an and Promised Messiah in us. *Ameen.*

Thus let us be certain and prove to the world that the correct title of this speech needs to be "Ahmadiyyat is the ONLY choice"

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ANNOUNCEMENT

Ahmadiyya Gazette USA and An-Noor will be publishing a special issue about the Holy Qur'an. The Missionaries and other writers are requested to write articles about the Holy Qur'an and send the articles to by December 1, 2011 to:

karimzirvi@yahoo.com

or

The Editor,
Ahmadiyya Gazette
15000 Good Hope Road
Silver Spring, MD 20905

(Editor)

The Passing of a Close and Dear Friend to Sir Muhammad Zafarulla Khan Sahib[ra]

Billal Farhat-Queens

On August 9, 2011, Mrs. Rosalie Rosen wife of the late Dr. Hyman Rosen passed away at the age of 90. Dr. Hyman Rosen, an optometrist from Long Island, NY, was a very dear friend of Sir Muhammad Zafarulla Khan[ra]. The two met at a gathering in New York City where Sir Zafarulla Khan[ra] had spoken to Dr. Rosen about the vision in one of his eyes. He related to Dr. Rosen that he had consulted with several specialists who were not able to successfully diagnose his problem. Dr. Rosen then invited Sir Zafarulla Khan[ra] to his clinic in Brooklyn, NY and fitted him with contact lenses and he began to see properly right away. From that time on, Sir Zafarulla Khan[ra] and Dr. Rosen became very close friends and Sir Zafarulla Khan[ra] was a frequent house guest of the Rosen's at their home in Hewlett, NY whenever he visited New York City. Mrs. Rosen is survived by her two sons, Dr. Zach Rosen of New York City and Dr. Elihu Rosen of Wilton, CT.

In March, 2007, Dr. Zach Rosen, then the Medical Director of Monte Fiore Hospital's Family Health Center, and several of the hospital's residents gathered at the Bronx, NY Mosque to discuss how to treat Muslim patients. This included how to treat women where *purdah* was concerned and those who took medication during Ramadan, and other dietary laws. Among the attendees from the *Jama'at* were Imam Inam ul Haq Kauser and Dr. Shahid Ahmed of the Brooklyn *Jama'at.*

Nazir Ayaz Sahib and I visited Dr. Zach Rosen at his home to pay our condolences on behalf of the *Jama'at.*

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THE ISLAMIC CONCEPT OF FREEDOM: THE HOLY PROPHET MUHAMMAD'S^{saw} EXAMPLE

Maulana Azhar Haneef

Transcribed by: Mansura Minhas

اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ـ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ـ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Respected *Ameer Jama'at* Ahmadiyya, there are so many distinguished guests who have come before us and more to come to speak from this platform. Or who have come as delegates to this 63rd convention and guests who are honoring us on this occasion to join us in celebrating this blessed occasion, my greetings of peace to all of you. *Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu.* May God's peace and blessings be upon you.

We have all heard during the course of our experience in America, a very basic statement. It's a statement which we are recipients of the blessings and many before us and I'm sure many to come will also enjoy the blessing of this statement. It is enshrined in our Constitution, not too far from here in the city of Philadelphia, the US Constitution mentioned by Benjamin Franklin, ringing since from the Liberty Bell, you'll find in this city, and it is the message that all of us in this nation owe our allegiance to constantly, that is *'Behold these truths are self evident, that all men are created equal, that they have been endowed by their Creator with certain unalienable rights amongst which are Life, Liberty and the Pursuit of Happiness'.*

As has been mentioned, we have gathered today in this capital of Pennsylvania to celebrate our Convention but as Americans, as its citizens, we also recognize this is the week in which we celebrate the birth of our nation and this particular message which is written all across the length and breadth of this land in many forms and in many fashions.

So it is most fitting that we must also look at it not from a political perspective. This is indeed a spiritual organization. It is comprised however of normal human beings- citizens of the land who owe allegiance not just to God but according to the Holy Qur'an also owe allegiance to their nations. And it is an instance which would probably be accepted because the forces all around that Prophet, the moment they appear, are to oppose, to reject and to prevent the spread of his message. And it is in the environment of freedom of conscience where we can think and act according to our heart. We have a chance to accept the message. Normally it is new and novel and runs counter to the contemporary trends and norms. And for that, as we sit here in this nation, that is primarily Christians, all you have to do is go back in history and see how our nation was formed again and what was the beginning of this, that is called Christianity.

I'll step back and share with you a few points of history. So on this weekend although you are not home and watching the television and listening to the History Channel and listening to the normal channels about history, I'm going to give you a short history lesson. Please bear with me, it won't be long. Go back 2000 years, project yourself back in the dawn of Christianity, you will all be amazed and you can hardly imagine the conditions of early Christians compared to the Christians who reside in this nation and everywhere else in the world. The

Roman authorities at first didn't pay them much mind. But then based on the opposition and the constant insinuations, accusations and mocks and persecution which every prophet of God has been victim of, the people persuaded the government to become hostile towards them.

In the year 35 AD, there became a governmental institutionalized form of persecution. The senatorial decree at that time was

'The Christian religion is proclaimed strange and unlawful'.

In subsequent years, they would pronounce it as 'deadly', 'wicked', 'unbridled' ,'new and harmful', 'mysterious and opposed to light' and 'hateful'. This for the Christians was their age of persecution. This they claimed to be their age of the morgue because many lost their lives for the sake of their faith. And also so many lost their fundamental human rights in that society of Rome, they were unable to live among the normal citizens. Some had sought shelter in the catacombs of Rome. Those who did not, lost their property, they were subject to arrest, persecution, torture being the formal sport in the gladiator field as many of us know about and in general the last decree was that 'Christians had no right to exist'.

Now in the year 2011, we can hardly imagine this was a condition of Christians of that time and they had lost all their fundamental rights but this in fact went on for three centuries. They were denied their fundamental liberties and rights in Roman society for three centuries. They suffered in unimaginable tortures as a people, as a group of believers and it wasn't until the year 313 AD when the Emperor Constantine passed the Edict of Milan that finally granted those who were under this false notion, who refused to bow down to the Emperor, they knew the statement of Jesus *'Give to God which belongs to God and give to Caesar which belongs to Caesar'*. But they weren't prepared to bow down to the Emperor and worship Caesar and for that reason- not worshipping the pagan Gods at that time, they were persecuted.

Three hundred years, three centuries of persecution and finally their property, their houses of worship and all their lives were restored to them. And this was the beginning of the Christian World. From there, in less than 1000 years, they would rise and grow and flourish in Europe and ultimately they reached a point, they were rulers in the land and yet how strange the tides of fortune. They now became the persecutors of the land as well. And that is the history of America. In that 15th, 16th and 17th century of Europe, the Roman Church was so tyrannical in the era, cleansing, the Inquisitions of all the heretics- Christians, Muslims, Jewish or I could say atheist and they had to flee that land and get on boats and come where? They came to the shores of this nation.

And they sought what? As Abraham Lincoln said, as he discussed the condition of the war as we fought to bring about this nation and to preserve this nation in his Gettysburg address.

'They came to establish a new nation, conceived in liberty and dedicated to the proposition that all men are created equal'.

This is what we are all about. And we look about us now and we see, we marvel at the fact that we by God's grace, those early settlers came here out of persecution, religious persecution and they are now settled here and created a society where most of us can live and freedom and enjoy the basic amenities of life.

The Holy Prophet Muhammad[saw] and his early companions, they had to endure something very similar when he called himself to be a Messenger and went to the Meccans and began an attempt to try to change the society by his preaching. He had no wealth, no army, and he had no position. He was not a chief, he was just a humble man who believed in God, received a Revelation, began to preach and spread the message that we are all creations of *Rabbul-Alameen*, the Lord of All the Worlds. We are in the sight of God and everything in that Arab society going against that trend and tenure was being challenged by his words. He had the nerve to pick up the slave by his side and say that this man is equal to me. He had the nerve to go to women and say you have a voice. He had a nerve to go to the outcast and say that you are also important part of the society. You should be careful, you have equal and free access to all of the benefits of Providence and it should be shared amongst all of God's creation. This is what he was beginning to share and call this message Islam, the two basic rights are to believe in God and to love God and to also ensure the basic human rights

of human beings. But of course we know he was like all messengers rejected, they suffered extreme persecution at the hands of the Meccans and at one point, the Meccans even decided they too had 'no right to exist' and tried to banish them to a valley for three years and boycotted them –no food, no contact, nothing so that they could live, and this went on until some of them succumbed, including his beloved consort Hadhrat Khadija[ra]. And that year he called it the 'year of the great grief'.

Eventually just like those who left the shores of Europe to come to America, they had to migrate from Mecca and went to a place to seek liberty, a place where they can practice, profess and preach their faith without hindrance, openly and freely and moved to a city named Medina and settled there amongst tribes of pagan Arabs and Jews and the most surprising thing about this movement of the Muslims of that time of Medina is that when they reached there, they were a minority. They were not the majority. The Holy Prophet Muhammad[saw] was recognized as such an admirable man, a respected man, a man who commanded allegiance of even the non-Muslims. They elected him as the leader. And then he chartered a Constitution which is called the Charter of Medina in which among other basic principles, to govern a State, he guaranteed freedom of religion to all citizens.

For instance, about the Jewish citizens it was stated 'the Jewish tribes will have rights similar to those of Muslims. The Jews will keep their own faith and Muslims to their own. The rights enjoyed by the Jews will also be enjoyed by their followers. Imagine, now the state of Palestine, Israel with all the issues going on right now, if they had looked at this first Charter written by Prophet Muhammad[saw], they would recognize that Muslims and Jews did and still can (if they uphold these principles), live side by side in harmony, in peace without any wars going on to protect and secure the lives and properties and safety and security of all people living in that place.

This in fact was the reality of the Muslims when they went into Spain after a few centuries and they upheld this first Charter and passed the same edict of tolerance for the Jews and finally the Jews felt that this was a time in Europe when they felt they had their golden era and when ultimately the Muslims were forced to leave the land, many Jews went along with them because they felt they had preferred to live in the kingdom with the Muslims, who granted us our rights, rather than live under the government of those who denied them. This history again is quoted more often by Jews than Muslims themselves because they recognize and respect, all that was given to them during those days.

Nonetheless, we know Prophet Muhammad[saw] did nothing unless he sought guidance from the Holy Quran and this Charter, this liberty I speak about is mentioned directly in the Holy Qur'an and two particular verses. Allah says in Chapter 2 *'There is no compulsion in faith'*. Every citizen has been guaranteed freedom of conscience and also an entire chapter (*Sura* 109) *Al-Kafirun* translated as 'The Disbelievers', that chapter again concludes by saying *'For you, your religion' which you can willingly and openly accept 'and yet for me also I'll accept my way and my religion.* And that's where we can part in peace'. It is the blessing of this Quranic principle that allowed us to witness how the Holy Prophet Muhammad (saw) first chartered a course for Muslims to follow for years to come.

It's interesting that it wasn't until 1948, that a Universal Declaration of Human Rights was adopted by United Nations and in that in Article 18, we finally see the world coming around to accept these principles, This Article says *'Everyone has the right to freedom of thought, conscience and religion. This right includes freedom to change a religion or belief'*. It means if you want to go from Islam to Christianity or Judaism or anything, you are allowed to do it. In fact this is what Holy Prophet Muhammad (saw) also allowed people in his time to do and this Article also says 'You also have the right of belief either alone or in community with others and in public or private to manifest your religion or belief and teaching, practice, worship and observance'.

Now that example for us took centuries to come to realize, millenniums almost of persecution, wars, the mistakes have come to this declaration. But Prophet Muhammad[saw] recognized and established this almost 14 centuries ago in Medina.

The second example I give you and this will be my final example, again time is ticking against me here and again I want the guests to get more time to share their thoughts with us. But later when the Holy Prophet Muhammad[saw] was at the height of his power (so to speak) as a leader in Arabia, the Muslim community began to grow and flourish. He wanted to ensure that anyone in his society, in his nation and in the future who were Christians, would be free again to profess, practice their faith without any hindrance, any opposition, any restriction from Muslims. Thus, he sent a series of letters to various Kings and public officials surrounding the Arab peninsula declaring his intention for peace and cooperation. What are these letters that are today we can go and see and verify that are exactly his words. It is called the charter of privilege given to the monks of St. Catherine Monastery.

Now that is a long charter that grants so many rights and liberties to the Christians and I may not read all of it but read a few lines for us to understand the tone and theme of this message. The Holy Prophet Muhammad [saw] says:

'This is a message from Muhammad son of Abdullah, as a covenant to those who adopt Christianity, near and far, we are with them. Verily I, the servants, the helpers, and my followers defend them, because Christians are my citizens; and by God! I hold out against anything that displeases them.

No compulsion is to be on them. Neither are their judges to be removed from their jobs nor their monks from their monasteries.

No one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims' houses. Should anyone take any of these, he would spoil God's covenant and disobey His Prophet.

We know Prophet Muhammad's[saw] second Caliph, Omer[ra] entered the Holy Land and it was time for prayers at that time. The Muslims were in rule, in power, they invited him to offer prayers at one of the churches. He said, *'no I'll not offer prayers there because I fear after me you will tear this into a mosque and deprive the true claimants of this house of the opportunity to worship in there'.*

This was a noble example that came from this covenant written by the Holy Prophet Muhammad[saw].

In the end, it is most important for all of us, he says, *'Verily they (the Christians) are my allies and all the secure?? Charter they may hate, the Muslims are to fight for them'.* As Colin Powell once said during an election campaign when someone asked that this soldier was a Muslim, should he be part of the Army? He said *'why not? He bled for America just like anyone else and he was as passionate, as patriotic, as loyal'*, and it comes back to this reason why he was patriotic. The Holy Prophet Muhammad[saw] told that 1400 hundred years ago that if you have to, you fight for them, you defend this honor, you make sure they are safe and secure. That was his Charter. He said in the end that churches are to be respected. They are neither to be prevented from repairing them not the sacredness of their covenants, no one in the Muslim nations should disobey this Charter till the last day that is the end of the world.

Brothers and sisters in faith, that means every single one of us is bound by this Charter, written by the Holy Prophet Muhammad[saw] for every Christian who lived in this world. For that sake alone we should feel comfortable in our skins as American Muslims. As you know there was a poll taken some time ago about what you owe your allegiance to first. Are you first a Muslim or are you first an American? And many people saw that the response of Muslims was about 40% said Muslim first. But if that is true, it should be good because Muslim first according to this Charter would be the most loyal citizen of this land and the one who has the most concern to protect the majority people living here who are Christians. So they would want 100% to say I'm Muslim first, but my allegiance second is also to my nation, to my land America and I'll never ever abandon her at time of need or her citizens.

I conclude that this Charter was not written once, but twice. When a group of Christians (about 60) from Najran to visit the Prophet (saw) in his mosque, they sat together, they discussed all theological differences amongst them and at the end they reached an impasse *' Lakum dinukum wal ya din' 'you have your faith, I have mine'.* We'll not join in this faith called Islam.' At that point, you would think, some who say *'kill the infidel where you find them'* should have been the rule of the moment.

Prophet Muhammad[saw] did not have to go and find the Infidel, he was right there in front of them, 60 of them. They had rejected his message and had prepared themselves to leave the mosque. He could have bolted the mosque, blocked the door and said kill them all. But instead of killing them all, to conclude the meeting he wrote another Charter granting all of those 60 Christians and every Christian who lives on this earth after, the same liberties and the same protection as he gave to the monks of Sinai.

In conclusion, I want to say that of course we are living in very interesting times. There is no doubt that either there are those amongst us who doubt and deny that Islam and Muslims are in any affiliation with American values and the ideas of freedom and justice. They also claim that like the Romans, Islam is a hateful and evil, a violent and dangerous religion. They have in the past year attempted to burn our Qur'an because they felt the Qur'an is a source to be protested, it is a source, in fact of militancy, violence and all terror in the world and a threat to America. We have seen that some claimed that before we can even enter the seat of government, we should have a 'loyalty' test and there are others right now who do not to burn the Qur'an but in September this year, are going around and handing out pamphlets and have a day called 'Read the Qur'an Day'; sounds like freedom of expression and freedom of religion. In fact they want you to read the Qur'an so that you will find all the injustice as they understand in the Qur'an and all the verses that tell you to kill and kill, destroy and destroy.

There are others who are having rallies perhaps even at this moment, considering themselves super patriots who uphold the greater core values of America and they also question the Muslims and denounce the Holy Qur'an as a source of terrorism. It is unfortunate that we have such people in our nation. They are following the footsteps of the Roman Empire before them and they have forgotten the words of Lincoln who said 'Those who deny freedom for others do not deserve it themselves'. But thankfully they do not represent the majority and what we have started last year and continue to do so, is reach out to our fellow citizens so that they can also appreciate the goodness of Islam and join us in this great message of Islam which includes the message of liberty and peace for all citizens and all people, whether they are Muslims or non-Muslims.

May God help them and help us find common purpose in this for the betterment of all. In the end, I praise God once again. God Almighty, Lord of All the Worlds.

Alhumdullilah e Rabbal Alameen.

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HADITH

Hadhrat Abu Hurairah[ra] relates that on the authority of Allah the Blessed and Exalted, the Holy Prophet[saw] said: "A servant commits a sin and then supplicates: 'O Alla-h, forgive me my sin.' On which Allah, the Blessed and Exalted says: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and can also call to account for it.' The servant reverts back and commits sin and supplicates again: 'O Lord, forgive me my sin.' The Blessed and Exalted said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and can also call to account for it.' He reverts back again and commits sin and supplicates again: 'O Lord, forgive me my sin.' The Blessed and Exalted said, 'My servant committed a sin and then realized that he has a Lord Who forgives sin and can also call to account for it. O my servant, I have granted you forgiveness. Therefore, he should do what pleases him. ' "

(Muslim kitabuttaubah bab qaulut-taubah minadhdhanubi wa an takrartudhdhanubi wattaubah, Bukhai kitabuttauhid)

Hadhrat Ibn 'Umar[ra] relates that he heard the Holy Prophet[saw] say: "A believer will be brought close to his Lord on the Day of Judgment and He will cover him with His mercy. He will make him realize his sins: 'Do you recognize this sin and do you recognize that sin?' He will answer: 'Lord, I do recognize.' Then He will say: 'I had covered it up for you in the world, and I do cover it for you today.' Then the record of his good works will be handed over to him.' "

(Riyadus S.alihun baburrija, Hadith No. 432)

AHMADIYYA MUSLIM COMMUNITY USA: PROMOTING PEACE AND FREEDOM

Maulana Naseem Mahdi, Na'ib Ameer and Missionary In Charge

Transcribed by: Hammad Malik

[First 10 minutes of this speech were not recorded]

Just imagine a world of more than 200 countries where all the people living are peaceful, law abiding and loyal to their homeland and this is the goal which we are trying to achieve. Our belief is that Prophet Muhammad[saw] was a prince of peace and his motto was peace at all costs. This year we are printing the 90th year special anniversary edition of The Muslim Sunrise. And I was asked to write a message for that issue and I saw the first issue which was printed in July 1921; it says that Islam commands that I must obey the law of the government under which I live. So we have not changed our beliefs after 9/11, we believed in this very fundamental principle of Islam 90 years ago and then when the *Jama'at* and the community was founded in 1889. We believe that Hadhrat Mirza Ghulam Ahmad of Qadian[as], the Messiah of the latter days, has revived the faith which is 14 hundred years old. Terrorism has no place in Islam and we have been condemning terrorism ever since our community was founded over 120 years ago.

The question whether we are Muslims first or Americans first: I was thinking and I thought that this is not an issue for us. Whether we are Muslims first or Americans first, it is not an issue because our faith Islam requires from us that we should be loyal and obedient to the country where we live. And I quote from the Holy Qur'an "*O ye who believe, obey Allah and obey His messenger and those who are in authority among you.*" And the Holy Prophet Muhammad[saw] said and it is a very well-known hadith *hubbul watani minal eemaan* – love of the place of your residence (*watan*) is a part of your faith. This is not a political statement and I repeat this is not a political statement, this is our belief – if we are loyal to United States of America as American citizens or those who are residents in this country, this is our religious belief and we don't want to have any political mileage out of it.

Our Muslims for Peace and Muslims for Loyalty campaigns were to go door to door and our world leader His Holiness Hadhrat Khalifatul Masih V[aba], he wanted us to go door to door. He said that until and unless we have human contact, we will not be able to bring about that change that is required. If you don't meet people, you don't talk, they don't see you, they don't see the light on your faces, you will not be able to bring about that change. So it's not that we have been asking some companies or those who deliver flyers on your behalf, we have been going door to door with these messages – we are Muslims for peace, we are promoting peace and we believe in peace and we practice peace. And then we have also started or we have tried to break this myth that Muslims are not loyal to the USA. So this message, a very powerful message, has been delivered to our fellow Americans by going as I said door to door primarily and then by using billboards, bus ads, metro ads, bus stop signs, newspapers and the internet. And if you see the flyer Muslims for Peace, this message has reached 60 million Americans in the last 1 year. So we think that this is a great achievement and we believe that we will be able to deliver our next statement to 100 million Americans.

We are not just preaching to our fellow Americans, we are also teaching these values to our Muslim youth and involving our Muslim youth to get out and go door to door and talk to the people. We are also appealing to the youth of other sects of Islam because we think that this is the most important thing to stop the home grown terror. We think that there is no better way to teach our youth than to go door to door and tell everyone else. Ahmadiyya Muslim community worldwide has had global success on this issue, our message is reaching all corners of the globe so much so that the *Imam* of *Ka`ba* – and it is a very interesting thing, the *Ka`ba* is the holiest shrine for the Muslims – and the *Imam* of the *Ka`ba* has quoted this *Hadith* that love of homeland is part

of the faith and in the same statement he says that every Muslim wherever he or she lives should be loyal to his or her homeland. Al-Azhar University has just recently given a verdict on the separation of mosque and state which has been promoted by us for such a long time.

So the flyer about loyalty is there, let me go to freedom and my very respectable colleague Maulana Azhar Haneef has already discussed this point so I will not be discussing all those points. "There shall be no compulsion in matters of faith" – this is a very well-known verse of the Holy Qur'an and God says "*Guidance has been clearly distinguished from error.*" So you cannot force people to accept Islam and you cannot force people to remain in Islam; so these are two messages in this verse, there is no compulsion, you can come if you want to, if you find Islam as an acceptable religion or while being a Muslim you think you should leave Islam, both are allowed in the light of this verse. "*If your Lord had enforced His Will, surely all who are on Earth would have believed together. Will thou then force people to become believers?*" God is saying to the Holy Prophet Muhammad[saw].

The Concept of *Jihad* – I quote from the founder of the Ahmadiyya Muslim Community Hadhrat Mirza Ghulam Ahmad of Qadian[as], the Promised Messiah, he writes "the doctrine of *Jihad* as understood and propagated by the Muslim divines of this age is utterly incorrect. I have brought you a commandment which is that *Jihad* of the sword has been ended but the *Jihad* of the purification of your spirit must continue to be waged." When he says that this is a commandment, it is based on a tradition of the Prophet Muhammad[saw] where he says that when the Imam Mahdi of the latter days will come he will postpone the wars.

The Concept of blasphemy – recent incidents in Pakistan and the discussion in the media about blasphemy: Our challenge is to every scholar of Islam that there is no worldly punishment mentioned in the Holy Qur'an for blasphemy. And we say show us even one verse from the Holy Qur'an, you will never be able to do that. Every prophet faced blasphemy. God says in the Holy Qur'an "*Alas for humankind, there comes not a messenger to them but they mock at him.*" The Holy Qur'an says "*We will surely suffice thee against those who mock.*" So it means this is between them and God. "*And bear patiently all that they say and part with them in a decent manner.*" The example of Prophet Muhammad[saw] is most beautiful where blasphemy had been committed in his lifetime and he never gave any punishment to anybody. During his trip to Taif, he was stoned and he was bleeding but he did not do anything and did not take revenge when he was in power. An old woman used to throw dust on him when he used to pass by her house and he never did anything. And one day when she didn't do so, he knocked at the door and when he found that she was sick he inquired about her health. The chief of the hypocrites in Medina who committed blasphemy of the worst order yet he forgave him and he offered his funeral prayer also. There is no punishment for apostasy as I said, you cannot compel people to remain within Islam. I will just read one verse: "*Those who believe, then disbelieve, then again believe, then disbelieve and then increase in disbelief; Allah will never forgive them nor will He guide them to the way.*" If they were able to believe once again, it means that there was no punishment given to them yet most of the Islamic scholars say that death is the punishment of apostasy.

Now in the end, I would like to highlight the newest initiative. On 9/11 this year, this is the anniversary of that heinous crime against humanity that happened 10 years ago and at that time 3000 innocent civilians were butchered unfortunately in the name of Islam. And on the 10th anniversary, the Ahmadiyya Muslim Community in the USA wants to donate 10,000 bags of blood so that they can save 10 times the lives that were lost on 9/11 ten years ago. 30,000 lives can be saved from 10,000 bags of our blood so that we give this message that we are here to give our blood and we are not with those who are blood thirsty and all out to kill innocent civilians. All across the USA on 9/11/2011, at all Ahmadiyya Muslim Community centers, blood donations and collaboration with all our friends will take place with the goal to collect 10,000 bags of blood in 1 day. The terrorists want to cause death and destruction while we want to show practically that Islam stands for sanctity of life. This is the sweet life giving revenge we want to exact from those who hijacked Islam for their own nefarious purposes 10 years ago. And this is the flyer "Muslims for Life" which will be distributed, hopefully 1 million copies of it and it will also be on the billboards and I seek your help and cooperation in this endeavor. Thank you very much and God bless you.

GUARDING AGAINST HARMFUL TRENDS

Dr. Faheem Younus Qureshi

Transcribed by: Mansura Minhas

Ash hado al-laa ilaha il-lal-laho wahdahoo la shareekalahoo wa ash hado anna Muhammadan abdohoo wa Rasooloh. Amma ba'do faoozo bil-lahay minash shaitan nir rajeem. Bismillah hir Rahman nir Raheem.

وَ يَصْنَعُ الْفُلْكَ ۖ وَ كُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّنْ قَوْمِهٖ سَخِرُوْا مِنْهُ ؕ قَالَ اِنْ تَسْخَرُوْا مِنَّا فَاِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُوْنَ ۝

And he was making the Ark;and every time the chief of his people passed by him, they mocked at him. He said, 'If now you mock at us, *the time is coming when* we shall mock at you even just as you mock now. (11:39)

We have to throw you in the river. This is what the parents were saying to their daughters in ancient Egypt when Islam came to Egypt, Hadhrat Amr bin Al Aas[ra] was the commander of that army. And as Muslims came to Egypt, they realized that the river Nile required a human sacrifice according to Egyptians. They felt that the river on which their sustenance, their civilization, their life depended, that this river required a human sacrifice every year or it would stop flowing. So what did the Egyptians do? They would dress a maiden like a bride and they would throw that girl into the river every year. When Muslims came to Egypt, Hadhrat Amr bin Al Aas[ra] saw that horrible trend which is the topic of my speech, what did he do? Even though he knew, he wrote back to the *Khalifa* of the time, Hadhrat Omer[ra] and of course when Hadhrat Omer[ra] received the letter about this horrible trend, he wrote back two letters. The first letter was addressed to Hadhrat Amr bin Al Aas[ra] telling him that Islam does not condone, Islam doesn't support this horrible trend and must be abolished. We will talk about the other letter in a few minutes. But the point is that even today, harmful trends are just as prevalent, they are just packaged differently, they come in different shapes, sizes, colors.

Children are still being sacrificed today to please the God of materialism. So we will talk about in the next few minutes, what are those harmful trends? Why are we falling for them as the *Jama'at* of Masih Mau'ood[as]. How do we guard and what is the risk if we fail to guard ourself? So it's no surprise, there is a plethora of harmful trends. How do we pick? The shining light came to me from the second *Khalifa* of Islam and Ahmadiyyat Hadhrat Musleh Mau'ood[ra] in 1924 when he visited Europe, he wrote a letter, 87 years ago and this is what he has to say:

'Under the effect of European culture, even those countries that call themselves Islamic, have abandoned Purdah, men and women and dancing together is common, interest is prevalent.

Even if the west became Muslim they will still practice the same immorality between men and women, the same alcohol, and same extravagance.'

(Anwaarul Uloom, Vol. 8, P. 427)

Why are we worried about it? These are the trends. You can look at the cover of any magazine in USA and you know the trends. 40% of Americans say that marriage is obsolete. No surprise that 40% of the children are being born to unwed mothers. 50% of Americans will tell you that they have lived with someone during their life time, a man and a woman, they have cohabited at some stage. No surprise. 50% of marriages are ending in divorce. 60% of people in this country are unable to pay their credit card every month. No surprise. 70% of the Americans believe that the egalitarian model where the husband and wife both have to work is needed.

Of course, if you are not paying your credit card, you want two salaries. And this is what Hadhrat Musleh Mau'ood[ra] warned us 87 years ago. If you want to find statistics about how many people find drinking alcohol, interest, male female relationship, you can't even find those statistics. They are ubiquitous, 99%, 100%, some very high number of people who indulge in those practices. See we came to this country, many of us, there are different groups sitting here,

but the prevalent group is those who have told me the story that they came to this country with two suitcases. We take pride in that. We all have a story like that. I came to this country with two suitcases of bags, that's all that I had, just a few dollars, just a few phone numbers. But we had *Purdah*, we had modesty, we had values, we were not seeking an extravagant lifestyle, we were seeking peace. And I don't talk about converts that much because they are just as important because you have a very high grade of approval from Khalifatul Masih.

Listen to Hazoor's sermons, he has been repeatedly saying, I'm less worried about the converts. I see them excelling in front of those who were born Muslims. But when we come here, pretty soon, we feel that sacrifice is needed or the Nile of my prosperity will stop flowing. Deep down that's what the *Khulafa* have said is an inferiority complex, the moment we get home, at some stage we start thinking that the Nile will stop flowing for me, the Nile of my prosperity. So why are the youth drinking? Everybody thinks it's a youth problem. It's not. 90% of the peers are drinking, what do you expect from them? What's going to happen? Is it possible, think about it like that, perhaps some youth (not all) have drank, dated ,because 70 % of our parents believe that example, model is the way to go with, both mom and dad need to go to work. Is that possible? When both parents are at work, who is binding these children with Khalifatul Masih? When they are seven years old, who's telling them how to recite the Holy Qur'n? Who is instilling those values? Maybe you know the answer. I'm confused. Is it possible that we are also among those 60% who are not able to pay their credit card because we are living beyond their means. Once that happens, of course rest is history. Why we do that? Because deep down there is a fear that the Nile will stop flowing. So you don't see that way? Who will throw their daughters in the river. But when we are leaving these children unattended for hours and hours on computer games, what do you think that is? Why are girls not doing *Purdah*? Do you think that's easy where she is the only one, a Muslim girl, is the only one in the school who is going to get called towel head. Do you think that's easy when 99% of other girls are not doing something, you expect them do.

Hadhrat Abdullah bin Maktum[ra], who was a blind *Sahabi* once came to meet the Holy Prophet Muhammad[saw]. Hadhrat Ayesha[ra] and Hadhrat Maimoona[ra] were sitting there and the Holy Prophet Muhammad[saw] turned towards them and says that you need to adorn your *Hijab*. One of them says, O prophet of Allah! He is blind, he can't see us'. The Holy Prophet[saw] says, 'Are you also blind? Can you also not see him?'

(Abu Daud. Book 32, Number 4100)

That's the dilemma today. On one end, we as men, first of all, we don't do (some of us) please don't, these are statements I can't keep repeating it, I'm talking about a smaller segment here, but if I don't do *Purdah* of my eyes, how am I going to ask my wife to do the Hijab that is a required of her. And when my friends come home, instead of saying adorn the Hijab, there are men (believe it or not) there are Muslim Ahmadi men who tell their wives don't do *Purdah*. Because they are afraid the Nile will stop flowing. So what would you expect from that daughter? What would you expect from our children who are longing, who are yearning for role models? Who was blind? Hadhrat Abdullah bin Maktum[ra] or are we blind? See, when something is being done by the majority; people assume it must be right. And that was the premise in Egypt as well because it was happening year after year, everybody was doing it. Nobody questioned it because they believed that the Nile will stop flowing.

Don't get me wrong. No culture is all good or all bad. I'm not saying Western culture is all bad and Eastern culture is all good. Hadhrat Khalifatul Masih IV[rth] in 1987 said, '

Those who come from the Eastern culture are suffering from a lot of bad habits. And there is a long list but he starts by saying, wasting time, always being quick to lie, making excuses is common'.

(Khutabat-e-Tahir, Volume 6, Page 387. Friday sermon from June 12th, 1987)

Lying leads to deceit, deceit leads to hypocrisy. That's the process, how it works. When we become double faced, particularly if there is an office holder who is like that, imagine the impact. Bad parenting is going to have an impact on two or three children; a bad office holder is going to have an impact on 20 or 30 parents. See where it is going. *Allah Ta'ala* says:

"It is most hateful in the sight of

Allah that you say what you do not do." *(61:4)*

We do this because we want to be loved, we want to be appreciated. But Allah says it is not hateful in the sight of Allah that you say what you don't do. Why do office holders fall for the trap? They are human beings as well; they are just like you and me. They are human beings, they are not perfect. Our example is the Holy Prophet Muhammad[saw], not these office holders. Our example, our living example is Khalifatul Masih or Masih Mau'ood[as]. So finding excuses, that's the interesting one. We all have our own interpretations. I'm sure; I'm going to talk about *Purdah*. There are 100 interpretations out there. Everybody believes they understand the verse of Purdah, they understand what exactly is drinking, what exactly is interest. Everybody has got an opinion on that. This is interest, this is not. That is why Allah has given us Khalifatul Masih. That's where the interpretation comes from. We have opinions. Khalifatul Masih has the verdict. And that's the contract we as Ahmadis have. But instead of justifying we go to long lengths to justify our position. That's not the point. *Allah Ta'ala* says in the Holy Qur'an,

'And those who when they commit a foul deed, or wrong themselves, they remember Allah and implore forgiveness for their sins.'

They don't justify, they remember Allah and implore forgiveness and do not persist knowingly what they have done.

So here are three biggest barriers to why harmful trends are hard to eradicate. The biggest, first barrier is, these are old fashioned things. This *Purdah*, this interest, this simple lifestyle that was meant for 1400 hundred years ago, not today. I won't survive if I don't borrow money today. I won't survive if I started doing head cover. I won't survive if I did not date, drink, dance with girls. How do we really justify that? When the Holy Qur'an clearly says, 'O ye who believe! Devour not Interest.' The Qur'an says about believing women, 'They draw their head covers over their bosoms.' When the Qur'an says, 'When they spend, neither extravagantly nor niggardly but moderate, in between'. When Qur'an says about believers that they are the ones who guard their chastity.

Brothers and sisters, these are not my opinions. These are not my ideas. This is what the Holy Quran says and this is what Hadhrat Masih Mau'ood[as] has to say about it,

'A person who abandons even a single commandment out of 700 commandments of the Holy Quran, essentially shuts the door to salvation upon himself with his own hands.'

(Our Teachings, page 17).

See, you can't go to Egypt, just take a glass of water from the Nile and drink it, chances are it will kill you, because it is deeply polluted water. Did you know that the water of Nile goes through 16 treatment plants before it is drinkable. Similarly, the society you live in, you have to filter all the practices of the society, through the teachings of the Holy Qur'an or it is going to kill you.

The second biggest barrier is security is in numbers. Five years ago this was the cover of Time magazine (Home sweet home; Why are we going gaga over real estate?) Everybody grabbed a house like this. People knew it was not the right thing. Deep down, you knew that. I'm not going to ask you to raise your hands, how many of you fell for it? Because everybody was doing it. It was ridiculous not to do it. How could everyone be wrong? Time Magazine is saying it. That's the trend. That's the trend setter. But the problem is not with this. When five years later, this is what Time magazine has to say, 'Why owning a house no longer makes economic sense?' It took them a second to flip on you. What are you going to do with the home that you have now? You see the point. The people you are following, trends you are following, what you are going to do? It will take them a heartbeat, today we follow the trend, similarly think of today as Time magazine and think of the Hereafter when we face *Allah Ta'ala* as this version of Time magazine (Why owning a house no longer makes economic sense?) five years later. Too late, too bad. You will be stuck. I'll be stuck. I'm right here with you.

Facebook boasts about 500 million users or more but Musleh Mau'ood[ra] came to make us leaders, brothers and sisters, not users. When did that happen? Hadhrat Masih Mau'ood[as] said,

'Qur'an can transform you into the like of prophets, if you do not seek an escape from it yourself.'

Unbelievable, when the majority does something, wasn't that happening in Egypt because the majority accepted the trend. It was ok because everybody was doing it. So yes we are going to throw our daughter in Nile as well. *Allah Ta'la* says it as well,

'If you obey the majority on Earth, they will lead you astray from Allah's way. They form nothing but conjencture and lie.'

What better definition of conjencture (Time magazine), that's' what the majority was doing. And here is the final barrier. The Nile will stop flowing. Students think if you are going to high school, I'm going to be popular, my friends are going to abandon me, I'll be a loner, I'll be a nerd. That's a very legitimate concern, I can see that. Adults like me feel I'm either not going to get a job, or I won't be able to keep my job, or I'll be fired, or I'm not going to be able to excel, I won't be able to go up the ladder.

We forget about the same God who brought us here with two suitcases. It's the same God, even today. We take so much pride in those stories. You try telling a story, somebody's going to try to beat you. I was once telling someone when I came to this country; I had about $700 in my pocket. Somebody told me right there, on the dinner table, 'Oh, we were better than you, because we came here with $ 300'. So the lower the dollars, the better is the gradient. But it's the same God. How can the Nile stop flowing for you, my brothers and sisters, for whom Khalifatul Masih is praying in the middle of the night? Every prophet is a testimony to that. The majorities have been wrong. It was one person who was right. If the majority is throwing their daughters in the Nile, it is not going to make it right.

So let me tell you about the second letter Hadhrat Omar [ra] wrote. The first one was to Hadhrat Amr bin Al Aas[ra] that this practice was wrong. The second letter was addressed to the river Nile. That letter was addressed to the river and the instruction was to put it in the river which was not flowing that year. It says, '

From the Khalifa of Islam to the river Nile. If you flow according to your own will, then do as you please, but if you flow according to the will of my God, I pray to Him, I pray to my God, that you start flowing again.'

Brothers and sisters, that was the year, the year after the Nile beds were overflowing. People in Egypt could see the power of that God and the heinous custom was abandoned forever. That harmful trend, that was the end of it. One letter from the second *Khalifa* of Islam, that's how the harmful trend was eradicated, not by interpreting yourself. Imagine people in Egypt questioning about it whether it is a good practice or bad, that would never work. The point is, I completely understand why sometimes we do it because we all have a yearning, we all want to be accepted, we want to be loved. Who wants to be hated? Everybody wants to be loved. It is human nature. Nothing wrong with that. But we are not going to be loved by living beyond our means, we are not going to be loved by even this community, this country, when we try to keep up with the Joneses. That puts us in competition with them.

A man came to the Holy Prophet[saw] and he asked the same question,

'O Prophet of Allah! Tell me something I should do that Allah will love me and tell me what should I do that the people should love me?' Hadhrat Muhammad[saw] said, 'Don't love this world too much, and God will love you. And don't love, don't crave for what your fellow human beings have and they will love you.'

(Ibn-Majah, Gardens of the Righteous Page 104)

I'm not preaching isolation. I'm sure someone sitting there is thinking that, 'O my God! This guy is going to take us 1400 hundred years back. He's trying to preach some isolation.' We are not saying that women should just adorn something like the women in Afghanistan and just sit home and never leave home. That's not the point here. You want to be American, I want to be American. There are a hundred better ways. Don't steal taxes; respect the Constitution of this beautiful country, be a loyal citizen, that's very American. If you are going to school, there is nothing better, that's American individualism. You don't have to follow the crowd, let the crowd follow you. That's very American. If you are in doubt, respect women, respect mothers, don't respect a paycheck as much as motherhood. Respect that and that's very American. Don't even think racist. Don't even let that idea cross your mind. Just be on time, that's very American. There are many better ways.

And for office holders, for God's sake, lead by example. That's what our children are yearning for. That's what our children are craving for. Let's wait patiently in the line, there's nothing wrong with that. Let's not steal someone else's credit. Let's stand up and take responsibility when something goes wrong.

What is the risk if we didn't do it, what will go wrong? Hadhrat Dr Hashmatullah[ra] says that two days before the demise of Hadhrat Masih Mau'ood[as], he said, '

For Jamaat Ahmadiyya, it is a time to ponder because on one end hundreds and thousands of people are calling them Kafirs and disbelievers and if they don't turn to God, they are going to be losers on both ends.' (Hayat-e-Tayyaba by Sheikh Abdul Qadir, Page 352 And Al-Fazl, Nov 12, 1959)

If somebody has mocked you for following the right path, for doing what Khalifatul Masih has asked us to do, I have a message for you today. If you are a boy and you deny drinking, dating and somebody mocked you, I have a message for you. If you are a girl who tried to wear a Hijab, and somebody said to you, 'Who's going to marry you with that Hijab?' I have a message for you. And if you are wondering how do I know this. I know this because you, my brothers and sisters, you have told me these stories, of what you go through, the isolation you feel sometimes. Unfortunately, within the *Jama'at* as well. The isolation sometimes you feel from your own relatives who say. If you are a father, you say, 'why are you still living in that old townhome?' 'Where is your 62 inch plasma screen TV?' I have a message for you. If you are a mother and you are mocked, 'Are you still wearing that suit that you wore last time on that previous wedding?' 'Aren't these the bangles you have been wearing for the past ten years?' I have a message for you.

Hadhrat Masih Mau'ood[as] says, 'This earth can do you no wrong, if your relation with the heavens is firm'. It's not going to be an easy and firm ride, my brothers and sisters. I can tell you the words of Hadhrat Masih Mau'ood[as]. He says,
'It is certain that you will be tried with loss and misfortune just like people before you, but this earth can do you no harm if your relationship with the heaven is firm.'

(Kashti-e-Nuh, Page 15)

And this brings me to the translation of the verse I recited in the beginning. *Allah Ta'ala* says. This is when Hadhrat Nuh[as] was making the ark and people are passing by and they are mocking him, the response is,

"As he was making the ark, every time the chief passed, they mocked at him. He said, now you mock at us, the time is coming when we shall mock at you, even just as you mock now'.(11.39)

My brothers and sisters, there is no Nile known to man that can threaten your existence. There is no Nile known to man that can threaten you or harass you that it will stop flowing, because you are the follower of Khalifatul Masih. Today if you still haven't gotten the point, the point is for each and every one of us, let's walk away from this *Jalsa* with a resolution in our minds. What is our resolution? Let's make a resolution. Isn't that the purpose *of Jalsa Salana 'so the love of this world calms down in our hearts.'* So what is that resolution? So if you are a young youth member sitting here, let's resolve that you will stop drinking, dating. Whatever that problem is for you, online immorality, let's make a resolution that we are going to look back at 2011 *Jalsa* and I'm going to say that is the year when I changed that harmful trend. If you are living beyond your means, this is the year to get back in line. If your focus has been materialism, this is the time to think inwards. Some people think, no I'm following all the right things. Believe me, the more you think, you'll find something. If you are an elder, please don't speak in Urdu in front of our converts. Those are all harmful trends; there is no end to it.

In the end, let's put the Nile of materialism on notice today by saying,

'O Nile! If you flow according to your will, do as you please but if you flow according to the will of my God, then be aware that I belong to the community of Islam that is still under the protection of Khalifatul Masih. You won't be able to scare me.' May *Allah Ta'ala* make it easy for us.

JazakAllah. Wa Akhiro du'ana anil hamdullilahe rabel allameen

ZIKRE HABIB: TRUTHFULNESS IN ALL MATTERS

Dr. Mirza Maghfoor Ahmad

Transcribed by: Hammad Malik

اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ۔ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۔

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

My topic for today is truthfulness in all matters, glimpses from the life of Hadhrat Masih Mau'ood[as], the Messiah, Mahdi and Prophet. The mere presence of thousands of Ahmadis gathered here and hundreds of millions of Ahmadis across the globe who have taken an oath of allegiance to the Promised Messiah[as] is in itself a testimony to the truthfulness of the Promised Messiah[as]. Truthfulness is an innate virtue in all prophets; it is the hallmark of their character and the foundation of their claim. These men of God are accorded the divine mission of leading mankind towards the ultimate truth of the unity of God. This immense responsibility demands a character which has absolute faith in God and exhibits truthfulness in his interactions with Allah's creations. Hadhrat Masih Mau'ood[as] was entrusted with the task to revive the morals of his master Hadhrat *Rasoole Kareem*[saw] – the most truthful and trustworthy of all mankind of past and present and chief of all the prophets.

From an early childhood, the Promised Messiah[as] displayed a distinctly pious character; anyone who met him would walk away with a sense of veneration. Hadhrat Pir Sirajul Haq[ra], a companion of the Promised Messiah[as], writes "I was riding a horse drawn cart from Batala to Qadian; a Hindu man was sitting next to me going to a village near Qadian. I asked him if he knew Mirza Ghulam Ahmad. He answered that he had known him very well from childhood. They were of the same age and this man often visited Qadian." *Pir Sahib* then asked him if he could tell him anything about Mirza Sahib. The Hindu man responded by saying Mirza Sahib has the same excellent qualities now that he had then – truthfulness, trustworthiness and piety. And then he said that I believe that God has come down on earth manifesting Himself disguised as Mirza Sahib. If God would not incarnate Himself in people like him, then who else would He disguise Himself in? This indeed is a compelling testimony of the character of the Promised Messiah[as] by a follower of another religion who had known him over a period of almost five decades. The first word this man used to describe Hazoor[as] was truthful. We often choose mundane traits when first called upon to describe someone to a friend; physical attributes are often words that come to mind. However, to have a person whose trait of truthfulness is so evident that it is the first word that appears on one's tongue is truly remarkable and the strongest proof of Hazoor's character.

Hadhrat Masih Mau'ood[as] continually submitted himself to the will of Allah. Hazoor's answer to his father's repeated advice to seek gainful employment summed up his true dedication to Allah. Hazoor[as] replied to his father's repeated requests to get an employment, he said "My father, a person who is in the service of the King of all kings, the Supreme Being and is obedient to the Lord of all the worlds should not care for any other service. But I will not disobey you. " This statement showed how strongly the Promised Messiah[as] desired to submit himself entirely to Allah but since Allah has instructed us to obey one's parents, Hazoor[as] respected his father's wishes and he did go to Sialkot to have some employment in the early days of his life.

The divine acknowledgement of the truthfulness of the Promised Messiah[as] came in this revelation in 1893, *qul innee minas sadiqeen* – tell them that I am one of the truthful. In another revelation, he was told *mairee sachaee per Khuda gawahee daita hai* – God bears witness to my truth. The depth of the integrity, the truthfulness and the honesty of the Promised Messiah[as] is well illustrated by an incident around 1868, well before his pronouncement as a reformer. Maulvi Muhammad Hussain, a scholar of

Ahle Hadeeth, came back to his native town Batala after finishing his theological training. The followers of the *Hanafi* sect in Batala requested Hadhrat Mirza Ghulam Ahmad[as] to come to Batala to engage in a public discussion with Maulvi Muhammad Hussain on points of differences between the schools of thought. Hazoor[as] agreed and travelled to Batala where the discussion was to take place in a mosque. At the appointed time, Maulvi Muhammad Hussain proceeded with the opening statement of his beliefs. After hearing the statement, Hadhrat Mirza Ghulam Ahmad[as] declared there was nothing in the statement that required refutation and he completely agreed with the stated doctrine of Maulvi Muhammad Hussain. This created an uproar; the *Ahle Hadees* cheered their triumph while the *Hanafis* felt humiliated by Hadhrat Mirza Ghulam Ahmad[as]. Hazoor[as] incurred the displeasure of both parties but was indifferent to their reaction, his love of truth and honesty was unaffected by the approval or disapproval of his friends or foes. He willingly accepted humility for the sake of truth. In response to the worldly condemnation and the displeasure displayed against Hazoor[as], he received glad tidings of divine pleasure and comfort for his action. The Promised Messiah[as] writes "the same night, this revelation came to me from Allah the Noble with reference to this incident 'Thy God is well pleased with what you have done; He will bless thee greatly, so much so that kings will seek blessings from thy garments.' As I had adopted an attitude of humility and purely for the sake of God and His messenger, the Absolute Benevolent did not desire to leave me unrewarded."

The Promised Messiah[as] expounds upon the truthfulness in his book, "The Philosophy of the Teachings of Islam", " Of all the natural states of man, one that is an essential part of his nature is that of truthfulness. Normally, unless a person is moved by some selfish motive, he does not wish to tell a lie; he is naturally averse to falsehood and is reluctant to have recourse to it. That is why he dislikes a person whom he knows to be a liar and looks down upon him in contempt. But this natural state by itself cannot be considered moral; even children and insane exhibit this quality. The fact is that so long as the person does not renounce such selfish motives as prevent him from telling the truth, he cannot be considered truthful. If a person tells the truth only when he stands to lose nothing but tells a lie when his honor, property or life are threatened, he is no better than the child or the insane. Do minors and the insane not speak this kind of truth? There is hardly anyone in the world who would tell a lie without any motive. Truth that is abandoned at a time of risk can never form part of true morals. The real occasion for telling the truth is when one apprehends the loss of life or property or honor."

There were numerous occasions in the life of the Promised Messiah[as] where he manifested unrivalled truthfulness and honesty. Hadhrat Mirza Ghulam Ahmad[as] sent the manuscript of an article for publication to a printing press in Amritsar. The packet was stamped at the rate prescribed by the post office. He also placed a letter addressed to the publisher in the packet giving him instructions regarding the article. This was a violation of the postal service rules punishable by fine or imprisonment. The press was owned by a lawyer Ralia Ram who was a bigoted Christian. He filed a complaint against Hazoor[as] to the postal authorities. The legal proceedings were initiated and the Promised Messiah[as] was summoned to Gurdaspur to defend himself and answer the charges. Shaikh Ahmad Ali, an attorney and a family friend, was engaged to defend and represent Hazoor[as]. The defense's only strategy from the outset was to deny that he had placed the letter in the packet. Hazoor[as] emphatically rejected the advice of his attorney and told him that he could not depart from the truth under any circumstance. The lawyer informed him that in that case he was bound to be convicted and that it was futile for an attorney to make an attempt to defend him. Shaikh Ali Ahmad declined to represent him because of Hudhoor's[as] refusal to follow his advice. When the case was called, Hadhrat Mirza Ghulam Ahmad[as] appeared before the magistrate without any lawyer. The prosecution was represented by an English Superintendent of the postal service and the magistrate was also a European. In answer to his questions, Hadhrat Mirza Ghulam Ahmad[as] stated that the letter and the package were mailed by him and he had no intention of defrauding the post office and causing financial loss by putting the letter in the packet. As the directions in the letter were related to the manuscript, he thought in good faith that they were one and the same thing. The prosecutor argued

that this was a clear violation of the law and this statement amounted to a confession of guilt; thus, he argued, the Promised Messiah[as] should be convicted and sentenced. After hearing the case, the magistrate wrote his decision in a couple of lines dismissing the case against Hazoor[as] and absolving him from any wrongdoing. Shaikh Ali Ahmad, the lawyer who had walked away from defending Hazoor[as] leaving him without any representation, was shocked to hear the verdict and from then on Mr. Ali Ahmad lauded the Promised Messiah's[as] remarkable and inspiring truthfulness and integrity. What is interesting is that Hazoor[as] was given a warning of things to come before he knew he had been indicted in this case. In 1877, the Promised Messiah[as] had a dream about Ralia Ram, the same person who brought this litigation against Hazoor[as]. The Promised Messiah[as] describes that he saw that "Ralia Ram had sent a serpent to me so that I might be bitten by it but I fried the serpent like one fries a fish and sent it back to him." However the enemies of the Promised Messiah[as] might try, Allah showed time and time again that the Promised Messiah[as] would always overcome as he remained true and honest in his faith.

The Promised Messiah's[as] reputation for honesty exhibited itself from a young age. The Promised Messiah[as] showed an aversion for worldly matters from an early age. However, his father Hadhrat Mirza Ghulam Murtaza was engaged in many legal proceedings regarding family properties and wanted him to represent their case in the court. He was in his 20's and in spite of his disdain for pursuing material interests, he obeyed his father completely. He would always conduct himself with absolute honesty and truthfulness even if it meant the displeasure of his father. One such incident occurred when hereditary tenants cut down trees upon their land. His father filed a case against them for cutting down the trees. The Promised Messiah[as] was sent to court to present his father's views. When the magistrate asked the tenant about this matter, they replied without hesitation that the magistrate should ask Mirza sahib meaning the Promised Messiah[as] because they trusted the Promised Messiah absolutely, there being no doubt in their minds that he would tell the truth. When the magistrate inquired of the Promised Messiah[as] of the nature of the case, Hazoor[as] replied and stated his opinion that "the trees are like a crop, just as we share the crops with them, we share the trees." The magistrate rendered his decision in favor of the tenants and the Promised Messiah[as] came back to Qadian and told his father the complete account of the case. His father became so upset that he told him to leave the house; consequently, he went to Batala and stayed there for two months before he came back to Qadian.

Hadhrat Masih Mau'ood[as] writes in *Aina Kamalaate Islam*, sometimes a person is afflicted with adversity and he considers falsehood as the only option to extricate himself out of this suffering; he is tested at this time whether he is innately truthful or disposed to falsehood. At this perilous moment, will he tell the truth or lie for the protection of life, honor or property. Then he continues, "My son Sultan Ahmad filed a lawsuit against a Hindu who had built a house on our land without permission. The suit asked for the demolition of the house but there was one point in the petition where the petition was not factual. If this point was proven to be false then the case would be dismissed and not only Sultan Ahmad but I also would have to bear the loss of property. The opposing party enlisted me as a witness and I went to Batala for the court proceedings. Before the hearing, the attorney representing Sultan Ahmad met with me and asked me how I would give my statement and I said I would testify with what is true and factual. The attorney said that in that case you do not need to go to the court, he withdrew the suit." And then he continues to say that "I prefer truth and considered any loss of property insignificant."

Hadhrat Khalifatul Masih II[ra] describes another instance of the Promised Messiah's[as] truthfulness. This relates to the early days of the Promised Messiah's[as]. There was a litigation concerning a family property in Qadian. This was a parcel of elevated land owned by Hazoor's[as] family which adjoined a house owned by another family. Over the years, that other family had used this land for their personal purposes. The elder brother of the Promised Messiah[as] took the family to court over their continued use of this lot for the past several years. The owner of the house asked the court to take the testimony of the younger brother meaning the Promised Messiah[as] and he said that he would accept whatever he (the Promised Messiah[as]) said. When the Promised Messiah[as] was asked by the court if he had seen this family using this plot regularly, the

Promised Messiah[as] replied in affirmative. Whereas Hazoor's[as] family had neglected to make use of this land, the defendant were utilizing the land to its full advantage. The court decided in favor of the owner of the house. His older brother felt humiliated and was annoyed but Hazoor[as] said those were the facts, how could he refute them.

Even the sworn enemies and critics of the Promised Messiah[as] could not find the slightest objection to his character. He addressed this point to one of his foes, Mir Abbas Ali. Talking about his claim of the Masih Mau'ood and Mahdi[as] said "I swear by *Allah Ta`ala*, I have been appointed by him and I am truthful and sincere. Have you ever heard me tell a lie or observed me fabricating a story? Have I ever slandered or deceived?" Hadhrat Khalifatul Masih I[ra] states that when the Promised Messiah[as] published his book *Fathe Islam* and *Tauzeehe Maraam*, an opponent of the Promised Messiah got hold of them before Hadhrat Maulvi Sahib[ra] had a chance to read them. This person told his friends to watch how he contrived to split Hadhrat Maulvi Sahib[ra] from the Promised Messiah[as]. So he came to Hadhrat Khalifatul Masih I and asked him if there could be a prophet after Prophet Muhammad[saw], Hadhrat Maulvi Sahib[ra] replied no. The person said if somebody claimed to be the prophet then what would you say. Hadhrat Khalifatul Masih[ra] replied "then we will see if the claimant is truthful and pious or not; if he is truthful then I would definitely believe him." This is indeed a compelling testimony of the character of the Promised Messiah[as] by an individual who was held in the highest esteem for his scholarship and wisdom throughout India.

The strength of his character and his unshakable faith in divine help is aptly illustrated in an incident described by Hadhrat Munshi Zafar Ali[ra], a companion of the Promised Messiah. He said that the Promised Messiah[as] was involved in a long drawn legal action by one of his opponents; the judge was a Hindu and was reported to be planning to punish Hazoor[as] in reprisal of the Pundit Lekhram murder. One day, he asked Hazoor[as] in the presence of the full court, "Do you claim to be the recipient of this revelation *innee muheenun mun araada ahanataka* –I shall humiliate him who designs thy humiliation." Hazoor[as] replied "Yes, this is God's word revealed to me. I have divine assurance that anybody who wishes to disgrace me will be humiliated." The magistrate said "What if I humiliate you?" Hazoor[as] said with complete dignity "Whoever tries to do so will be humiliated." The magistrate repeated this question three times and three times Hazoor[as] gave the same answer. The awestruck and surprised magistrate did not say another word.

It is inspiring to read and hear the life of the Promised Messiah[as], it moves us when we study his character, his truthfulness, his integrity and his righteousness; his teachings and writings invigorate us. But this motivation must transform into a sustained force to bring about a profound change within ourselves. As the Promised Messiah[as] envisioned for his followers, we cannot be true to the oath of our ba`it and true to ourselves unless we demonstrate truthfulness in all aspects of our lives – with our friends as well as with our worst enemies, in our homes and in our workplace. This is not an easy task. Hadhrat Khalifatul Masih II[ra] writes in *Tafseere Kabeer*, the reality is that after unity of God, truthfulness is most virtuous and most difficult to follow.

Each day takes us further away from the time of the Promised Messiah[as]; all of the companions of the Promised Messiah[as] have passed away. Their lives were forever changed by the teachings of the Promised Messiah[as], his company made them the embodiment of truthfulness and righteousness. And now it is our turn; the baton is in our hands. Do we have the moral strength and the rectitude to strive or are we too tired to struggle against our desires? How do we respond to the reminiscence of the Promised Messiah[as]? As mere tales from a distant past which momentarily boost our faith or a vivid reminder of how far we have fallen behind in conforming to the wishes of the Promised Messiah[as]. What lesson we learn from the life of the Promised Messiah[as] to follow in his footsteps will determine how truthful we really are.

Allahumma salli alaa Muhammadin wa aali Muhammadin wa alaa abdikal Maseehil Ma`ud wa baarik wa sullim innaka Hameedum Majeed.

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PAY ZAKAT

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HOW TO ESTABLISH A LIVING RELATIONSHIP WITH ALLAH

Maulana Naseem Mahdi, Na'ib Ameer and Missionary In Charge

Transcribed by: Hammad Malik

اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ـ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ـ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلاَ الضَّآلِّيْنَ ۝

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ وَ جَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ ۝

The topic which I am going to address is how to establish a living relationship with Allah. Relationship with Allah in Arabic is *ta`alluq billah*. On this topic, we have a beautiful lecture of Hadhrat Musleh Mau'ood[ra] and I recommend all the brothers and sisters to read this to have a better understanding of this subject. The word *ta`alluq* is from the Arabic root of *Ain-Laam-Qaaf* which has the meaning of adhesiveness, attachment and love. So we can say that the relationship we are talking of is the relationship of love between Allah and his creatures. In the Holy Qur'an, there is an interesting verse *"Khuliqal insaanu min ajal"* – man is made of haste. So when the word *ju`ila* or *khuliqa* is used, this is not necessarily the physical creation as there is no matter which is called *ajal* or haste; so it means that haste is in the nature of man. In the Holy Qur'an and in the verses that were first revealed to the Holy Prophet Hadhrat Muhammad Mustafa[saw] in the cave of Hira, the first revelation to him contained *"khalaqal insaana min alaq"* – *alaq* means adhesive clot of blood; so Allah created man from an adhesive clot of blood. And if you apply the root meaning of *Ain-Laam-Qaaf* then it would be that it is in the nature of man that he loves, wants love and wants to be loved. So we can say that attachment and love is the subject of today.

There are different types of relationships possible and the supreme relationship is in the verse that I recited in the beginning that is *Alhamdu lillahi rabbil alameen* that Allah is *rabb*; *rabb* means that Allah is the Creator, He is the Sustainer, He is the Caregiver, He is the Owner of everything that He has created. *Allahu khaliqu kulli shai`in* – Allah is the creator of everything, whether we know it or we don't know, whether we can visualize it or think about it, whether it is in the visible universe or the invisible universe, everything in this universe has been created by Allah. So this is the supreme relationship between the Creator and the created. There is always a link and we can understand in our worldly lives that an architect who designs a building and creates a building and that design is the best design in the world for him. A person designs software and that software for him or her is the best in the world because there is a relationship of creation between the two. The child in the kindergarten paints a beautiful picture and that picture for him and his parents is the most beautiful picture. And that is the relationship of the creator and the created.

The second is that Allah is also *Maalik* – He is the Master – and we are *mumlook* – we are the servants; hence the relationship of the Master and the servant.

Number three, a very interesting interpretation has been done by Hadhrat Masih Mau'ood[as] of the verse *fazkurullaha kazikrikum aabaa`akum* – that you should remember Allah as you remember your fathers. So this is a relationship between the father and the son. And that is why the mystics and the *soofia* have used this and said that

the Prophets are the *atfaalullah* – they are the children of Allah. And we have no ambiguity that this is a spiritual relationship and not one that is misunderstood unfortunately by the Christians.

I always thought that there has to be a relationship of a mother because that is a very special love which we see in the creation of Allah. And I used to think that the incident that occurred in the life of Hadhrat *Rasoole Kareem*[saw] when he was sitting and it was most probably after a war and there was a commotion and going here and there and he saw a woman who was running from one corner to the other and she was very restless. And when Hadhrat *Rasoolullah*[saw] started watching her, all the *Sahaba* also did the same. And then she took a baby and took her to a corner and started nursing that baby. Then everyone understood the reason why she was restless; it was because she had lost her baby and after she had found that baby and she was taking care of that baby. The Holy Prophet[saw] asked the companions "Can this woman throw this baby in the fire?" They said that no prophet of Allah, it is impossible. And then he said that Allah loves you much more than your mothers. So I always thought that there was a relationship of a baby and a mother and I was very happy to find this in this lecture of Hadhrat Musleh Mau'ood[ra]; he says that this is true. And he says that he also had an experience. He says that once there was some problem and naturally this was at a very young age before *Khilafat* and he says that I also perhaps had some sort of a tendency of Gandhi that because of that problem I decided that I will not sleep on any bed and I will sleep on the ground. He says that I was in my bedroom and his wife Amatul Hayee Sahiba[ra] was there and he said to her you sleep in the bed but I will sleep on the ground. He said that I saw a dream and I saw that Allah had come to me with a stick and he says that sometimes Allah comes in the person of someone and He was in the person of Hadhrat Amma Jaan[ra], his own mother. And she without saying anything pointed with a stick and gave the order that you get out and be in the bed. And he says that that was a beautiful expression of anger with extreme love. And he says that immediately in the dream, I jumped and I was in the bed and then I woke up. And then he says that this kind of love is also shown by Allah.

The fifth one, very interestingly, Allah says in the Holy Qur'an *Allahu waliyyullazeena aamanoo* – Allah is the friend of the believers. So this does not mean that these are a few people; this is a general statement; Allah is a friend of every believer. And now it is up to us how we can develop that love and that relationship of friendship with Allah. If we have a friend and that is the beginning of friendship, what do we do? We try to improve that friendship. We will be ready to sacrifice for our friend. We will be ready to do anything and everything for the sake of our friend. And then also, we would like to know what our friend's likes and dislikes are. So go to the Holy Qur'an, there are two types of verses – one type of the verses is where Allah says *innallaha yuhibbu* – this is what Allah loves; and then there are other type of verses where Allah says *innallaha la yuhibbu* – these are the things that Allah does not love. For example Allah says *innallaha yuhibbul mohsineen* – Allah loves those who do good; *yuhibbut tawwabeen* - loves those who repent continuously; *yuhibbul mutatahhireen* – those who purify their bodies and souls; *yuhibbus sabireen* – He loves the steadfast; *yuhibbul mutawakkileen* – those who put their trust in Allah; these are all verses of the Holy Qur'an; *yuhibbul muqsiteen* – He loves those who do justice; *yuhibbullazeena yuqaatiloona fee sabeelihi* – He loves those who fight in His cause. And then He says *innallaha la yuhibbul mu`tadeen* – He does not love those who cross the boundaries; He does not love *al mufsideen* – those who create disorder; He does not love those who are *al kafireen* – those who are the non-believers; He does not love those who are the *az zaalimeen* – those who are unjust, etc. So these are the things to do if we want to improve our relationship with Allah and if we want to improve His love for us, we should do those things which are loved by Him and we should avoid those things which are not loved or liked by Him.

The verse which I recited after *Surah Al Fateha* in the beginning is from *Surah Al Ma`ida* verse 36, Allah says "*O ye who believe, fear Allah and seek the way of approach (al waseela) unto Him and strive in this way so you may prosper.*" So Allah says that you should find a way to Him and you should find a

waseela who should help you reach and develop and improve this relationship with Him. Hadhrat Masih Mau'ood[as] says that one day I was pondering on this and I realized that this *waseela* is Hadhrat Muhammad Mustafa[saw]; if we follow him, only then we can have this relationship with Allah in the real sense of the word. And he says that when this thought came to me, I started sending *durood* on him and I sent *durood* so much that Allah returned that *durood* in the way of *noor* or light and that light was showered upon my house and I received the revelation in which Allah said *haza ma sallaita alan Nabi* – this is what you had sent by way of *durood* to the Holy Prophet[saw] and Allah is now showering His light on you and your house. Hadhrat Muhammad[saw] is a living prophet. He is spiritually alive and we can develop our relationship with him through our *durood shareef*, there is no doubt about it and this is a separate discussion and a different subject, I will not go into the detail of this. But we know that there are hundreds of millions of Muslims today and they know that Muhammad[saw] is *waseela* for us and they are also saying *durood* but they are not aware of that *Imam* of the age who has been sent by Allah. And that is why Hadhrat *Rasoole Akram*[saw] said *man maata bidooni imaamin maata meetatal jahiliyya* – he who dies without an *Imam,* dies the death of ignorance. So although theoretically they know everything, but to connect them with that *waseela* Allah has given us this system and that is the system brought by Hadhrat Masih Mau'ood[as] and just before his death he gave this glad tiding that this system will continue till the day of Judgment till the end of time. And interestingly he does not use the word *Khilafat*; he uses the word *qudrate saniya* – the second manifestation of power of Allah. And this shows that this is not an ordinary *Khilafat,* it is something much more and it is going to remain till the end of time. So I understand that if we want to have that *waseela* and to develop that relationship with the Holy Prophet[saw], there is only one way – that we accept the Promised Messiah[as] and we come under the cover of *Khilafate Ahmadiyya.* Now how can we develop this love and *ta`alluq billah*, this relationship with Him. Hadhrat Khalifatul Masih II[ra] has given us a long list of this, I quickly give you the summary. He says we can do this by pondering and reflecting on the attributes of Allah and by copying the attributes of Allah in us. You know there are many people who commonly say that there are 99 attributes of Allah, one should know those and sometime they just know the words; try to understand, go in the depth and then try to imitate and copy them in our personality; it will create a better understanding of Allah and also improve our relationship. We should also be helpful to the creation of Allah – to humanity, to animals, to everybody. How can we have the love of Allah if we don't love His creation? I remember Mustafa Thabit Sahib, an Egyptian scholar, an Ahmadi, who died I think a year ago whom you have seen on MTA Al Arabiyya, an excellent scholar. Once he met me after Friday prayer and I said that I have seen you after such a long time, have a cup of tea with me. He said that no I have an appointment with Allah and I have to rush. I said what are you talking about; he said yes, I have an appointment. Then he explained that there is a *Hadith* that "If you want to meet Me (God), go to a person who is sick and you will find Me there." He said that I am going to a person who is sick and I will spend some time with him and give him the support and I am sure that I will have communion with Allah.

Then Hazoor[ra] says that when you commit something wrong, you see whether you have a feeling of shame and self-accusing or you don't have this. And if you don't have this, then this means that one is closer to Satan but if you are closer to Allah, then you realize that you should not have done it so he says that improve your self-accusing spirit and if you do so then you will improve your love of Allah. He says that you should have certainty that only *dua* can do things for you; if you do *dua*, if you supplicate, all things will be taken care of for you. Many a time, people think that when something big will come, then we will pray. Hadhrat Khalifatul Masih III[rh] used to say that there is a *Hadith* of Prophet Muhammad[saw] that if you are in need of the laces of your shoes, you should pray to Allah because you are so weak that without the help of Allah, you can't even have the laces of your shoes. So for everything, and this is something that we should practice and this is something that we should develop in our kid. And we should highlight the love of Allah, and not His fear in

such a way that they are afraid of Allah and they don't develop the love of Allah in the very beginning of their lives. So we should develop this habit for smaller things – say you are in a big mall or you don't find a parking place, tell your kids that let us pray that may Allah give us the most suitable site so we can park our car. If you are getting late and you have a traffic jam, encourage your kids and you also do prayer by saying *Surah Al Fateha* and *Durood Shareef* etc. So this is how we improve our love and how we develop our relationship. Now in the end, I say that Allah communicates with His believers, with His followers, with His servants, with His friends in a different way. One Ahmadi once received an inspiration of Allah, he started repeating something unintentionally and he found out that this is a Punjabi song and he was amazed and that song was *mul vikda sajan mil jae, lai lawan mai jind waich kay*. Then he realized that this is based on a statement of Hadhrat Masih Mau'ood[as] and he says, "*yeh daulut lainay kay laeq hai agarche jaan dainay say milay* – this wealth is worth acquiring even at the cost of one's life. If we are willing to sacrifice our life for the sake of Allah that will be the day when we can say that we have developed relationship with Allah and this is the time when we can say that we are one of those or I am one of those about whom Allah has said *Allahu waliyyullazeena aamanoo* – Allah is the friend of those who believe in the real sense of the word. May Allah enable us to do so. *Wa aakhiru da`wana anil humdu lillahi rabbil aalameen. Allahumma salli alaa Muhammadin wa baarik wa sallim innaka Hameedum Majeed.*

Jubilee Day Street Fair Tabligh Stall Report Held at Main St. Mechanicsburg, PA On: June 16, 2011

Mohammad Azim Qureshi
Tarbiyyat Secretary, York/Harrisburg Jama'at

Alhamdolillah with the Grace of Allah York/Harrisburg *Jama'at* had a great *Tabligh* opportunity and were able to put up a stall for *Tabligh* in the annual Jubilee Day Street Fair again this year. Mechanicsburg and Gettysburg area members came out in full force to help in this *Tabligh* event. It was very successful.

We had *Masha Allah* 4 Ansar, 3 Khuddam, 4 Atfal, 8 Lajna, 2 Nasirat who participated and worked all day tirelessly and handed out flyers of Muslims for Peace, Muslims for Loyalty, Messiah has come, What is Ahmadiyyat, Muhammad in the Bible, Jesus son of Mary, About *Jihad*, and more than two hundred of Review of Religion magazines. Altogether, over 700 pieces of literature were given out, *Masha Allah.*

All who saw and visited the stall with the Holy Qur'an displayed in 52 languages were amazed to see, the original text that was in all the Qur'ans, which were translated into so many languages. Many expressed their feelings of gratefulness that we are very brave to set up such a stall with information they were looking for. Some said they were glad to see us there and said (It's about time you put this up, we are so happy to see you here). Some Qur'ans with English translation were sold and one in Bosnian.

Great displays of other Jama'at books were also at our stall along with Live internet MTA on the site. It was very amazing for all to see. Allah had made the rain a blessing for us that day; more people came in to shelter from rain and then would start looking at the displays. We were able to do Tabligh to many people who had questions and comments but were too many to keep count. Mashallah the response was so good that we are all charged up and ready for next year.

May Allah Bless all the participants abundantly, May we continue to spread Islam and the message of the Promised Messiah (as) and be a part in fulfilling the revelation "I shall cause thy message to reach the corners of the Earth." *Ameen.*

CONCLUDING ADDRESS BY DR. AHSANULLAH ZAFAR, AMEER JAMA'AT USA

Transcribed by: Mansura Minhas

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ -

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

I would especially recognize at this time to all of us, everyone who has partaken in this *Jalsa*. It seems to me that Masih Mau'ood[as], when he talks about the participants, he really focuses on those who have actually joined at the time of the *Jalsa*. That includes the participants, as well as the workers, some of whom are probably even now trying to prepare the meal before everyone leaves and there are people posted outside - security and the like. But all the participants, he made special prayers for them. And as we raise our hands in silent prayers very shortly, we would pray for all that may Allah send His blessing and give us the rewards of the prayers of Masih Mau'ood[as] to all of us. I want to thank those who worked very hard to make this possible.

The gem and the beauty of our function, all functions, but especially the *Jalsa Salana* is the amount of volunteer work that goes in and the enthusiasm and the spirit which is generated by the volunteers. I'm not belittling the participation of someone who is given some reward, but the fact is what this spirit is and this embellishes the blessings of Masih Mau'ood[as]. As far as I can judge, it was the same way in his time and we particularly recognize the volunteer work. And that includes ever one who is here and lends a hand in any way that they can.

I have to recognize a few things from the past year so we praise Allah for the Grace He has bestowed upon us. The campaigns which were for *Tabligh* purposes about Muslims for Peace, Muslim for Loyalty, Muslims for Love (Love for All, Hatred for None), these campaigns were run very successfully. There was a tremendous acceptance and recognition of this campaign which was done on buses and distribution of pamphlets by the members at bus stations, train stations or other facilities. This was patterned after what Hadhrat Khalifatul Masih Khamis[aba] asked us to do. It all started in January of last year where he ran the campaign on the buses in London and we modified it and ran it (the modification was very slight) but we ran the same campaign on buses and later on, on trains as well. And it was very widely accepted.

I believe that everyone perceives that when we go to meet public officials, they connect the dots and they know that when we go over there we are the people who ran these campaigns and who believe in Loyalty to the country and who believe in Peace and who believe in the spiritual *Jihad*, and not the violent kind of behavior which is conducted by some among the Muslim world. So that was run and done very effectively.

I also want to recognize, I think by now we are (with the grace of Allah) well on our way to complete our mosque projects. There are some which are still being worked upon but that has gone very smoothly with the grace of Allah. And I would like to move on this coming year to use these mosques in a way that's befitting of who we are what we stand for.

Now that is being done by and large but we need to expand on that some more. The mosques are for the worship of Allah, we must make them, populate them and population of mosque primarily is by prayers, so to have many regular *Ba-jama'at* prayers as possible. I'm recognizing that there are situations where there is a lifestyle which is not conducive to doing it that way. But all the same, if people make an effort, some of people can go to the mosque most prayers, and we need to make an effort. We need to realize that there is a hidden (*ghaib*) world which is operating all around us and even though it might seem when you do make an effort and go to the mosque and say prayers that it does not do anything for you, if I may use a colloquial expression. I don't think that's true most of the time, but it is can seem that way some of the time.

But the fact is that it moves a hidden world, there are powers Allah makes happen, when these activities are done. Everything flows from that. Hadhrat Sahib has many, many times pointed out that, look at the example of *Rasulullah*[saw] where there were handful of people who would come to the mosque regularly to a very simple structure, so simple, it was more like a mud hut with a thatch of palm leaves on the top for roofing. And the description we all are aware of is that when it rained, it would drip. So in that kind of environment, they persisted in those prayers and in coming together and see how Allah enlightened them. If you do that with persistence and regularity and commitment and just your faith in Allah, He can do similar things again.

I'm nobody to say that what He will and will not do. But this is His saying, it's an example of His Prophet[saw], it has been emphasized by everybody, we need to start doing that. There are enough Muslims where enough people can start going and if we keep doing that, even the *Jama'ats* who don't have mosques, Allah will give them mosques once He sees that the ones we do have, we use them in a way which is pleasing to Allah. And the pleasing thing to Allah is that we enter the mosque in belief, in respect for Allah with devotion and pray to Him, praise Him, thank Him. There is nothing else you can do for Allah. His creation is all around us. He is the One who gives us, but we can do this much and when we do it, the rest is up to Him and He will do His share, there is no question about that. So I'm hoping that this coming year, the bigger thing will be to build upon this aspect and let us see where it takes us. Hopefully when we meet next year, if He wills it, then we will be able to see for ourselves as to how it has changed our affairs and how it has changed us as a *Jama'at* in America.

The other thing is that going forward, the campaign for *Tabligh* has to be not only repeated, but reinforced and we need to find out how we can make it more appealing to others. Now what do I mean by appealing? I mean in the teachings of Hadhrat Masih Mau'ood[as], there is a vast amount of material. If we look at what the campaign has been for the past year or so, it is by and large based on the book *'Hakumat Angrezi aur Jihad'* (British Government and *Jihad*). All these ideas of Loyalty and Peace and you know the right way of *Jihad*, struggle are taken from there. Now there are bits and pieces, are there, throughout his writings, but in a way it's one book which has created this campaign. The reason it has worked, first and foremost it is because Allah willed it and He was pleased by it and it worked. But the other thing is if we look around, society at large wanted it, they were in need of it, it was relevant to them. It was something which was not meant for our personal promotion but for the benefit and welfare of the society around us.

And what we need to do is to see what other aspects of the teachings of Masih Mau'ood[as] would be relevant in a way that it would come across to the society around us as benefitting them and that it is for their benefit and not for our promotion. The promotion, remember, at the end of the day is of the message of Masih Mau'ood[as]. That is what we have to do. And that promotion for us is on the American public at large. So we have to look at it and see what aspects there are which can be brought forth and then it'll get sorted out as to what is the best way of carrying it forward.

We'll seek guidance from Hadhrat Khalifatul Masih Khamis[aba] as well, but we need to bring out some specific material which we feel is relevant to the environment around us and we'll synchronize with the concerns and the needs of America at large. And believe me America at large is good. Let's work with that assumption. It's not that we are here to moralize to them. Although God knows that there's plenty of need for morals too. But there must be other things besides that, those are simple and straight forward. And we need to cull them out and see what can work and there are people, Mehdi Sahib is here to help us and there are others. We'll sort it out and send to Hadhrat Sahib and see what he feels and what's appropriate.

On the financial front, to my knowledge, we have done well over the past year. I think all the targets, budgets were met and I'm focused really on the *Lazmi Chanda jaat*. None of the other *Chandas* are as important or as material as *Lazmi Chandas*, which is *Chanda Wassiyat* and (I hope that there will be more and more *Moosis*, Khalid Ata Sahib is making another effort, I know) *Chanda Aaam* and *Chanda Jalsa Salana*. These are the premier *Chandas* which were put in place by

Masih Mau'ood[as] and we ought to focus on them, going forward as well as what we have done in the past.

As we close now, I ask you to raise your hands in prayers, we'll also pray for the welfare of America, you know if for no other reason, we cannot prosper if America doesn't prosper. It's not the only reason. If we cannot benefit America by our prayers, then there is something lagging. I think everyone knows about (or most at least know about it) the example that there are ten good people in a large community, the community was saved from destruction because of the prayers of Prophet Abraham[as] and God said if there are ten good people in this community, I'll save everyone, even those who are wicked at that time. So I'm not assuming that people are wicked around us, but I want to promote the idea that we should pray and the success of America would mean that we are successful in our Righteousness as well and prayer is a part of that.

We'll pray for our children, we've already talked about the education, the importance of that and we'll pray for them. We'll pray for those who are sick and not well. We'll pray for those who are in need and suffering, we'll pray for those who might be out of employment or in business situations which are working against them. And may He be pleased with all of us, when the time comes and we meet Him. So please join me in silent prayers.

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Regional Waqfe Nau Ijtema – Chicago Region

The Regional *Waqfe Nau Ijtema* for the Chicago Region was held on June 4, 2011. By the Grace of Allah we had an attendance of 22 boys and 10 girls and a total of approximately 65 *Jama`at* members. The program started informally with breakfast, during which Assistant National Secretary Waqfe Nau Mahmood Ahmad Sahib took the opportunity to chat with the *Waqifeene Nau* and to update the *Waqfe Nau* database.

The opening session of the program formally started at 11:10 AM with the beautiful recitation of the Holy Qur'an, Chapter 9, verses 122-125 and its Urdu translation by Danial Zakria Sahib. English translation of the recitation was given by Fazal Ahmad Sahib. The Urdu was presented melodiously by Adeeb Ahmed Sahib and its English translation was given by Rehman Buqari Sahib. Assistant National Secretary *Waqfe Nau* Mahmood Ahmad Sahib presided over the session.

The welcome address was delivered by Mahmood Ahmad Sahib with a faith inspiring speech outlining the history & purpose of the blessed scheme of *Waqfe Nau*. Opening session was followed by the introduction and presentation of the *Waqifeene Nau* and *Waqifaate Nau* under the age of 7 years; each one came to the podium and gave their introduction and answered the questions asked by the panel. Following the presentation by 7 years and younger boys and girls, competitions for the age groups 7 years and older boys and girls were held separately in which *Waqifeene Nau* and *Waqifaate Nau* took part in various competitions from their syllabus according to the age. Following the competitions, congregational *Zuhr* and *Asr* prayers were offered. A group photograph of all the attendees was taken after *Salat* followed by lunch. During lunch, attendees had the opportunity to mingle with fellow *Waqifeene Nau* and *Jama`at* members from the region.

After lunch, Mahmood Ahmad Sahib gave a presentation explaining the function of the department of *Waqfe Nau*. He emphasized the following points during his speech:

Waqfe Nau database and the need for keeping it up to date; Significance of rededication and it process; WaqfeNau.us website and its benefits; Syllabus and Exams; Trips to *Jamia Ahmadiyya* North America and its purpose; Programs at the *Jalsa Salana* 2011

Afterwards, the forum was opened for questions, comments, and suggestions in which *Waqifeene Nau* and their parents asked their questions that were then answered by the panel. In the end, a prize distribution ceremony was held in which medals and trophies were presented to *Waqifeene Nau* and *Waqifaate Nau*. Candies were also distributed to all the participants and the program was concluded with collective silent prayer.

63rd JALSA SALANA USA, 2011 A REPORT FROM LAJNA IMA'ILLAH, USA

Hifza Hayee

A Prayer of the Promised Messiah[as] for the attendees of Jalsa Salana

"May Allah, the Exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals, and raise him up, on the Day of Judgment, among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allah! O Sublime One and Bestower of bounties, the Ever Merciful and One Who Resolves all problems, do grant all these prayers, and grant us Victory over our opponents with scintillating signs, because You alone have all the prowess and power. Ameen! Ameen! "

By the sheer Grace and Marcy of Allah, the Exalted, a successful 63rd *Jalsa Salana* of *Jama'at* Ahmadiyya USA was held from July 1-3, 2011 at Pennsylvania Farm Show Complex, Harrisburg. An estimated 6,000 guests of the Promised Messiah[as] attended this blessed gathering, which provided a golden opportunity for spiritual rejuvenation and enhancement, prayers and supplications. It was also a chance for old friends and family to reunite and spend some quality time together, and provided a chance for creating new ties of friendship. An atmosphere of sisterhood and bonding prevailed throughout the *Jalsa*.

In keeping to the Islamic tradition of segregation, men and women were provided with their own separate *Jalsa Gah*, which were prepared over tireless hours of work by the dedicated teams of volunteers, may Allah bless them abundantly. The Ladies arena was further divided into two sections allowing a separate hall for mothers with children under the age of 7 according to the directions of Hadhrat Khalifatul Masih V[atba]. The team working in the children's Jalsa Gah prepared some structured activities for the children to occupy them thoughtfully, allowing mothers to attend to the *Jalsa* proceedings.

As the guests of the Promised Messiah[as] started pouring in on Friday morning, the registration and security teams worked diligently. Belongings of the arriving members were checked and their registration cards scanned before they could enter the main *Jalsa Gah*. Owing to the dangerous situation in the world today it has become necessary to adopt serious security measures to ensure the safety of large gatherings such as this one. Security posts were also setup at various locations and the designated members of this team discharged their duties thoroughly during the entire duration of *Jalsa Salana*.

Jalsa Program

The 63rd *Jalsa Salana* USA began with *Jumu'ah* Prayer in which Maulana Naseem Mehdi Sahib captured the hearts with his powerful reminder to practice Seeking Forgiveness from Allah. This was followed by the first formal session of speeches from the men's side, transmitted to *Lajna Jalsa Gah* via MTA.

Alhamdolillah, Lajna Ima'Illah USA conducted their all day program on Saturday. This year's theme was on the beautiful subject of "**Prayer**". The program included recitation of the Holy Qur'an, poems and captivating speeches on the subject of prayer, which gave us inspiration and depth of understanding for our own observance of Prayer.

The morning session commenced with the recitation of the Holy Qur'an, Surah Al *Bani Israel* 17: 79 – 83 – '*Observe prayer at the declining and paling of the sun on to the darkness of the night...* ' followed by a beautiful poem of the Promised Messiah [as] expressing his profound love for Allah, sung by a *Lajna* member of Detroit *Majlis*. Dr. Shanaz Butt Sahiba, National Honorary Secretary, then gave a thoughtful and important speech on **'Guide us in the Straight Path'**, followed by Sister Tamara

Rodney, National Secretary *Tarbiyat Naumubayat*, on '**What is Prayer'** (the Promised Messiah[as] on Prayer), which captured how Allah listens to the anguish in the hearts of the one in prayer. Sister Fiona Ahmad from Boston spoke eloquently on '**Prayers for the Protection of our Jamaat,** expressing the compelling words of our *Khulafa* on the importance of *Tabligh.* We heard an especially powerful poem of Promised Messiah[as], which expresses his ardent desire for his children to be righteous, to tread the path of *Taqwa* and be protected from the filth and tragedies of this world, sung by a *Lajna* member of Central Virginia *Jama'at.* The last speech of the morning session aptly followed this moving poem was given in Urdu by Sister Sarah Ammar from Baltimore on the topic of '**Raising a Family on Prayers'**. Sister Attiya Tullateef Ahmad from Pittsburgh gave an English translation of this speech.

The morning session concluded with an **awards ceremony**: students with outstanding academic excellence received medals and certificates for their achievements. We appreciated six sisters who achieved a certificate to teach the accurate recitation of the Holy Qur'an. We acknowledged those sisters who had learned the 30th part of the Holy Qur'an. We recognized our new converts with songs of joy. And we celebrated with our children and *Nasirat* who had completed their first reading of the Hoy Qur'an; they were each given a copy of the Holy Qur'an.

The **Afternoon session** began with the recitation of the Holy Qur'an from *Surah Al-Ahzab* 33: 42 – 49, "O ye who believe! Remember Allah with much remembrance; And glorify Him morning and evening...", followed by a poem of the Promised Messiah[as], - *Shaane Islam* - sung by a Lajna member from Zion *Jama'at*,.

We then went back over the last ten years as a recognition of the dedicated work of our previous *Sadr Lajna,* Dr. Shanaz Butt Sahiba with a video presentation of, **"A Decade of Memories"** The presentation reflected the many areas of progress during her tenure. We heard from two sisters JoAnne Maugans and Kiran Khan, who unfolded their moving journey to Islam Ahmadiyyat in their respective speeches entitled **'My Prayers'.**

Sadr Sahiba then gave the Key note address at the conclusion of the final session of the program. Her speech "'**O Ye who believe, Seek help with Patience and Prayer'** expressed her ardent desire for our women to not only be strong in prayer but also believe in the power of prayers. She said, "As Prayer is at the root of our spiritual journey, all other matters of faith are lifted up by our consistent and proper observance of Prayer, therefore we need to *guard our prayers so that they will guard us,* and help us always progress in *Taqwa* – in love and fear of Allah". Her speech addressed some of the challenges we face in our society that tend to pull us away from the practice of our faith and how Allah guides us to deal with those challenges. Her concluding words resonated a strong message for the entire audience in the following words, "My dear sisters, what we need is sincere, unswerving resolve. Let us not shy away from striving in the requirements of faith that Allah wishes to strengthen us by. That is giving us flavor. Our peaceful home, our good marriage, our children's welfare, our own progress all depend upon this truthfulness to our pledge – no matter what; all depend upon this patience and prayer."

Sadr Sahiba also had an opportunity to give two brief interviews for the press and meet with Under Secretary of Education – Madam Martha Kantar; one of the distinguished guests, during the course of *Jalsa Salana.*

Various Booths at Jalsa Salana

There were many interesting booths in the ladies *Jalsa Gah.* A **Hospitality booth** was set up near the entrance of the main *Jalsa Gah* to welcome the Non-Ahmadi/non-Muslim guests to this auspicious gathering to help them derive the most from the occasion. They received gift bags with a copy of the Holy Qur'an and various other interesting journals.

Stalls for Homeopathy, First Aid, Humanity first, *Waqfe Nau, Taqwa,* were all setup for the benefit of the members. Youth and *Nasirat* booths displayed photos and appealing presentations of the activities carried out in various *Majalis* throughout the year. A bookstall was also setup, with a collection of

many different books on Islam and Ahmadiyyat. This gave members an opportunity to browse and purchase books of their choice. For the first time this year, a **Science Booth** was also organized where "budding scientists" could observe or conduct experiments during the 3 days of the *Jalsa*. This booth attracted a great deal of interest. Members commented that it was both fun and educational.

Exhibition

The Handicraft booth presented an exhibition of arts and crafts. Items made especially for the exhibition by Lajna members from all over USA were displayed and sold there. Some custom made items from Pakistan were also a part of the huge selection. The booth carried jewelry, clothing, *burqas*, cushion covers, runners, tea cozies, quilts etc. A henna (*mehndi*) art table was also present for the members to enjoy.

Ziafat/ Fund Raising

Volunteers responsible for serving meals tirelessly engaged in their duties and served the guests of the Promised Messiah[as]. The dining Hall served breakfast lunch and dinner prepared by a hardworking team from *Langa Khana. The Ziafat* area was very well organized with a separate area for the elderly with tables and chairs for them to sit and enjoy their meals. Two separate entrances; one for the ladies of the main *Jalsa Gah* and the other for the mothers with young children coming from the children's *Jalsa Gah* made the flow in and out of the room and distribution of food easy. Fund raising was a popular aspect of this *Jalsa* where ice cream, sodas, pizza and other snacks particularly appealing to people raised useful money for *Lajna*. It was a hit with the young children!

Volunteers

The cleaning team worked diligently around the clock to keep the *Jalsa Gah* clean. We were especially grateful to the volunteers who spent hours cleaning the bathrooms, and provided a clean facility for the members to use. *Lajna Ima'illah* has come a long way in maintaining excellent discipline during *Jalsa* proceedings for the last few years. This year as well a pin drop silence was maintained throughout the proceedings. Credit goes to all the volunteers who diligently worked to the best of their abilities. May Allah shower His choicest blessings on all of them, *Ameen*!

Special Events at Jalsa Salana USA

Rishta Naata Mingle

The *Jama'at* organized a *Rishta Naata* workshop for the benefit of the members at *Jalsa Salana* USA this year. The session began with recitation of the Holy Qur'an on Friday evening July 1st, 2011, followed by a brief address by *Naib Ameer* and Missionary in Charge, Naseem Mahdi Sahib. He spoke of the *Nikah* verses from the Holy Qur'an and the importance of *Taqwa*. Dr Padder, Jama'at *Rishta Naata* Secretary, then gave a brief introduction of the committee and the *Rishta Naata* process. After this the meeting was opened for questions. The panel consisted of Dr. Padder, Missionary Azhar Haneef Sahib, Sadr Ansarullah, Sadr Khuddam ul Ahmadiyya and Aziza Rahman Sahiba, National *Tarbiyat* Secretary *Lajna* USA. Ladies wrote their questions on cards and sent them over to the men's side. The attendance on the women's side was approximately 50 -60 members. This included an equal number of mothers with marriageable boys and marriageable girls.

Ahmadi Women Scientists Association (AWSA)

The FIRST open forum for The Ahmadi Women Scientist's Association (AWSA) was held at the 63rd Jalsa Salana USA, Friday July 1, 2011 from 7:00 -8.30 PM. There were approximately 70 members who attended this Forum. Following *Tilawat, Sadr Sahiba* conducted an election for the first founding president of AWSA. The attendees then discussed the goals and objectives of AWSA, roles and responsibilities of officers and created a working task force to develop the constitution for AWSA. Overall, it was a successful Forum where a lot of good ideas were enthusiastically generated.

Waqfe Nau Class Ages 11 and up

By the Grace of Allah, a separate class on the ladies side for *Waqfe Nau* girls ages 11 and up, was organized for the first time at Jalsa this year. This class was held on Friday evening, from 7:00 – 9:00

PM, simultaneously with the *Rishta Naata* mingle and AWSA open forum. The class began with the recitation of the Holy Qur'an, followed by a poem and a panel discussion all given by the *Waqfe Nau* girls. This class provided a great opportunity for *waqfe-Nau* girls from various *Majalis* to feel revitalized in their commitment and also to connect and mingle with each other. *Sadr Lajna Imaillah* gave the closing address to this meeting using the valuable and moving advice of Khalifatul Masih IV[rh] from his *Waqfe Nau* sermons.

Youth Social

A Youth Social was held on Saturday evening, July 2nd, 2011 from 6-8 pm. *Alhamdulillah,* 180 youth attended this program. Ruqaiya Asad, National Youth In charge moderated the event which the National *Sadr Lajna Imaillah* USA also attended. Girls were seated randomly at numbered tables so that they could get to know each other better.

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HADITH

Hadhrat Abu Umamah Bahili[ra] relates that he listened to the address of the Holy Prophet[saw] on the occasion of the Farewell Pilgrimage in the course of which he said: "Be mindful of your duty to Allah, observe your five daily Prayers and keep the fast of your month (*Ramadan*), pay the *Zakat* out of your property and obey me when I command you; you will enter the Garden of your Lord."

(Tirmidhi kitabussalat bab ma yata'allaqu bissalat)

RESOLUTION OF MAJLIS-E-AMILA AND JAMA'AT SILVER SPRING, MD ON THE SAD DEMISE OF SAHIBZADI NASIRA BEGUM SAHIBA

August 3, 2011 Masjid Baitur Rahman, Silver Spring, Maryland

Members of *Majlis-e-Amila* and *Jama'at* Silver Spring express their heartfelt grief and condolence over the demise of Sahibzadi Nasira Begum Sahiba who passed away in Rabwah, Pakistan.

Inna Lillah e wa Inna Ilaihe Rajeoon

She was the granddaughter of the Promised Messiah[as], daughter of Hadhrat Musleh Mau'ood[ra], sister of Hadhrat Khalifatul Masih III[rh] and Hadhrat Khalifatul Masih IV[rh] and the mother of Hadhrat Khalifatul Masih V[aba].

Our hearts are saddened by the news but we submit to the Will of Allah. May Allah elevate her status in the hereafter and may Allah give our beloved Imam and the Family of the Promised Messiah[as] patience to bear this irreparable loss. May Allah give patience to the entire World Wide spiritual family of the Promised Messiah[as].

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BIRTH ANNOUNCEMENT

God Almighty has granted a son to Dr. Khalid Mahmood and Dr. Kaukab Zirvi of Silver Spring, Maryland *Jama'at* on July 26, 2011. The boy has been named, "Haris Musa Zirvi". Earlier they have two sons and a daughter. Haris Musa is a grandson of Dr. Karimullah and Amatul Latif Zirvi.

It is requested that please pray that God Almighty grants healthy long life to all the children and make them true servants of the *Jama'at* and delight of the eyes for the parents and the family.

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GUIDE US IN THE STRAIGHT PATH

Dr. Shanaz Butt

The topic of this speech will be presented with reference to *Sura Al-Fatiha,* a *Sura* known by many names which shed light on the importance and significance of this *Sura.* By placing this *Sura* at the beginning of Holy Qur'an, it signifies that it serves as a key, a gate, or an opening to the Qur'an. The Holy Prophet[saw] referred to *Sura Al-Fatiha* as the greatest Sura in the Qur'an. *Sura Al-Fatiha* is also called *Ummul Qur'an* (Mother of the Qur'an) because it contains the essence of Qur'anic teachings and reflects all the wisdom and perfect Attributes of Allah in 7 simple and well defined verses.

And We have, indeed, given thee the seven oft-repeated verses and the Great Qur'an (15:88)

Sura Al-Fathia not only forms a complete prayer but also constitutes an integral part of the Islamic *Salat* where this Sura is repeated in every *Rak'at* of prayer and recited at least 17 X by Muslims every single day. Through this speech, three Learning Objectives of Sura *Al-Fatiha* will be elaborated:

(1) Learning to understand Allah,
(2) Learning to understanding Self and
(3) Learning an excellent prayer

(1)
Understanding Allah through *Sura Al-Fatiha*

Eyes cannot reach Him but He reaches the eyes, He is incomprehensible, the All-aware (6:104)

Since the human mind is limited and easily tempted and led astray, we do not comprehend fully the nature of Allah. However, through *Sura Al-Fatiha,* Allah reveals His attributes which encompass all the other attributes.

We start with:

Alhamdolillahe Rabbil Alameen – All Praise belongs to Allah, Lord of all the worlds.

The Promised Messiah[as] has explained that *Rabbil-Aalameen* indicates that it is Allah's power that descends from the sky in the form of rain and revives the dry earth and quenches the thirsty. It is the attribute of *Rabbil Aalameen* that makes fire possess the qualities of combustion and invests in air the quality to refresh life.

We continue with: *Ar-Rahman* (Gracious), *Ar-Rahim* (Merciful) which originates from the same root word, *Rahima* – which means mercy, kindness, forgiveness and grace. Allah shows the Attribute of *Al -Rahman* to all His creation regardless of any effort (sunlight, air, water, etc) and whether a believer or not. Allah is also *Al-Rahim* and shows mercy in response to and as a result of the actions of man – therefore applicable to believers. According to the Holy Prophet[saw], *Al-Rahman* provides man with the means and materials for his work in this life and *Al-Rahim* brings out the results in the life to come. *Al-Rahman* is the bestower of gifts which precede our birth; *Al-Rahim* is the giver of blessings which follow our deeds as their reward.

We then recite: *Maliki Yaum iddin (Master of the Day of Judgement)* -This attribute of Allah tells us clearly that it is with Allah that we start and it is with Allah that we will end our journey and that it is to Allah that we will be held accountable on the Day of Judgment.

(2)
Understanding Self through *Sura Al-Fatiha*

After we have glorified Allah with the verses above, we are left with the feeling of just how small we really are. We did not create ourselves, or any part of the universe in which we reside. We play no role in the cosmos or the biological process of life. We do not control our birth or the length of our lives nor the time of death. We realize that we depend on Allah for everything. Once we realize that Allah is the center of everything and we are nothing without His help, it makes us more humble and we implore *Iyyaka na'budu wa-iyyaka nasta'een- "Thee alone do we worship, and Thee alone do we implore for help."* This simple but powerful verse teaches us that the true purpose in Life is to worship God. And when we say: Thee

alone do we worship - Thee alone do we implore for help, we are reminded of the Unity and Oneness of God alone. Hadhrat Khaliftaul Masih II[ra] has explained in *Zikre Ilahi* (Remembrance of Allah) that reciting this verse can improve our concentration in prayers. Because when we recite: *"Thee alone do we worship, and Thee alone do we implore for help,"* this verse is particularly conducive to increasing humbleness and when it is repeated often, it puts the soul into remorse and repentance mode. If we are lost in random thoughts, the soul will return back to the act of worship.

(3)
Sura Al-Fatiha – an excellent method of prayer:

Allah Almighty has set forth the essential elements needed to develop enthusiasm and eagerness to pray: one, His Greatness and His Mercy and the other our helplessness and humility. The Promised Messiah[as] has said that for acceptance of prayer, it is necessary that there should be eagerness in it for the prayer that lacks eagerness is mere words and is not true prayer. The Promised Messiah[as] has said that when the Greatness of Allah and one's own humility and helplessness are truly reflected in the heart at the time of prayer, they work such a change in the condition of the worshipper that even an arrogant person falls on the earth and tears start running from the eyes. At last a condition of being lost in God manifests itself, and the worshipper is left with no inclination towards the world or towards self and becomes wholly lost in the love of Allah. This condition is called the *straight path that a servant of Allah seeks through the supplication: "Ihdi nassiratal mustaqeem -Guide us in the straight path."* This verse is so simple and so direct and yet filled with a deep treasure house of wisdom. Let me take a few minutes to explain the enormous significance of this verse.

Guide us in the Straight Path

Teaches us to include others in our prayers, thus discharging our trust and debt to mankind

In our daily lives, we are constantly seeking help from experts. For example, if you have a skin problem you will seek the expert advice of a dermatologist, not a GI specialist. If you are weak in math, you will seek help from a professor of Math, not political science. In the same way, unless we confirm our weakness and helplessness and acknowledge that it is Allah's Help that we need, we will not be able to humbly supplicate: *Guide us in the Straight Path.*

The straight path is the shortest path in terms of time and distance. Let me illustrate with an easy example. If you are trying to lose 20 pounds, you will devise a path to lose the weight as fast as possible. You will make sure to remove food items from the home that tempt you so that you are not easily distracted from your goal. Similarly, when we recite *Guide us in the Straight Path,* do we make an effort to identify our weaknesses, do we try and remove the temptations in our path and do we look for the shortest and quickest way to reach our desired goal?

Hazoor[aba] mentioned in his sermon on June 17th, that seeking guidance does not mean that we only pledge verbally our allegiance with the Promised Messiah[as] and the Ahmadiyya Community, but it means that we must make an effort to mold our lives so that we gain nearness to Allah. On a daily basis, we find ourselves at a cross road of many choices. How do we know which path is the right path, the shortest path, the straight path? Hazoor explained in his June 17th sermon that the straight path is the one that transforms us into civilized human beings after we have abandoned the traits of animals and it is the straight path that transforms us from civilized human beings into Godly people.

We end *Sura Al-Fatiha* by begging Allah: *Siratallatheena an'amta alayhim ghayril maghdoobi alayhim walalddalleen -The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.* However, these verses are not to be taken lightly as they present severe warnings for the believer. We are warned that after being led to the right path, we should not allow ourselves to be led astray. *Sura Al-Fatiha* teaches us to remain on guard and constantly look to Allah for His guidance and Help. To do this requires a constant watch over our prayers, a constant watch over our deeds and a constant effort to improve. If we undergo this *Jihad,* this striving for the sake of Allah, then Allah will

surely take us the rest of the way by guiding us along the straight path, the righteous path, the path of *Taqwa.*

Now, unlike the attributes of *Rabb* and *Rahman*, which come into play without any effort on our part, the 3rd attribute of *Rahim* becomes active only when we pray to Him. The Holy Prophet[saw] said that,

"If a prayerful person knew to what extent he was surrounded by Allah's Mercy, he would never raise his head from (the state of) prostration."

Thus, through the Attribute of *Ar-Rahim,* Allah Almighty not only taught us an excellent method of prayer but through these 7-oft repeated verses, Allah the Merciful, has given us countless opportunities to remember His Majesty and Power and inject humility in our hearts. Through *Sura Al-Fatiha*, we realize that we cannot contribute our successes, our abilities, our talents, or intellect to our own merit and that it is only possible by the Grace and Mercy of Allah.

Finally, this *Sura* provides the worshipper with an incentive, a motivation to pray. The Holy Prophet Muhammad[saw] related that Allah said,

"When my servant says: "Praise is to Allah, the Lord of the universe", Allah the Most High says: "My servant has praised Me." And when the servant says:" The Most Compassionate, the Merciful", Allah the Most High says: "My servant has lauded Me." And when the servant says:" Master of the Day of Judgment," Allah remarks: "My servant has glorified Me." When the worshipper says: "Thee alone do we worship and Thee alone do we ask for help," Allah the Most High says: "My servant has entrusted his affairs to Me." And then, when the worshipper says: "Guide us to the straight path, the path of those on whom Thou hast bestowed Thy Blessings, not those who have gone astray," Allah the Most Gracious and Merciful says: "My servant will receive what he has asked for." What better incentive can we ask for when we pray?

In conclusion, *Sura Al-Fatiha* is the most practical and direct and shortest path towards moral and spiritual progress. When we recognize Allah's Powers, and when this prayer becomes imprinted in our hearts and souls, we begin to walk on the straight path of self-purification. *Sura Al-Fatiha* is indeed a Mercy from Allah to all of mankind because it provides us with countless incentives every single day to walk the Straight Path of moral and spiritual development.

Alhamdo Lillahe Rabbil Alameen.

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SUPPORT

HUMANITY FIRST

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TABLIGH ACTIVITY

Zahir M. Mannan, Connecticut Chapter

By Allah's Grace, yesterday eight *Da'een* (Callers) from Connecticut *Jama'at* embarked upon the blessed Ark of *Tabligh*, engaging ourselves in yet another intellectual outreach in our welcoming state. The venue this time was the spacious parking lot of Westfield Mall in Meriden only minutes away from the **Muslims For Life 9/11 memorial Blood Drive** site. There we first organized our **Muslims For Life** and **9/11 memorial Blood Drive** fliers into one small package then split up into three groups focusing our efforts in major traffic hot spots. From the windows of various cars to the high walls of the Mall we cheerfully disseminated over **350** of our attractive fliers! Mostly every person who was offered a flier gladly accepted it. Some signed up to donate on the spot! Those initially reluctant were won over by the alluring theme of our special Blood Drive with the **American Red Cross** to be held **Tuesday, September 6th from 11AM - 4PM**. Even after hearing understandable remarks like "Thank you, but I can't give blood", we humbly insisted them on at least taking our nationally renowned **Muslims For Life** flier to pitch a brief intro to our Community's stance and humanitarian intentions as believers in the Messiah, Hadhrat Mirza Ghulam Ahmad Qadiani[as]. Another group of two who were distributing in Rocky Hill succeeded also in posting our Blood Drive fliers in a local CVS and Stop & Shop supermarket. The exciting day ended with the congregational *Zuhr Prayer.*

WHAT IS PRAYER? (THE PROMISED MESSIAH[as] ON PRAYER)

Tamara Rodney

I would like to begin by asking you to imagine that you are sitting with the Holy Prophet[saw] of Islam, early in his prophet hood, and he begins to tell you about an experience of his that forever changes your understanding of Prayer.

Allah's Apostle said:

"While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with *Zam-zam* water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven...

(*Translation of Sahih Bukhari, Book 8, Number 345).*

Imagine the Prophet Muhammad[saw] continuing this narration with his ascension from one heaven to the next. At each level of heaven he encounters a different Prophet: Adam[as], Idris[as], Moses[as], Jesus[as], Abraham[as]; each one greeting him as "Prophet or Brother." It is here in heaven that the Prophet Muhammad[saw] is given the injunction for Muslims to pray 5 times a day, having been sent back by Prophet Moses[as], three different times, to ask for a reduction in number from the original injunction of 50 times a day.

As I reflect on this *Hadith* from *Sahih Bukhari*, the part that stands out the most to me is the opening of the chest because I recognize that the chest is the location in the body where the human heart can be found. Notice that the Prophet's[saw] heart is washed with *Zam-Zam* then wisdom and faith are poured into his heart right before the Prophet[saw] ascends into the heavens and is given Prayer as a pillar of Islam. My reflection of this *Hadith* lets me know that the heart and Prayer are inextricably connected to one another.

As Muslims we have been prescribed Prayer as one of the 5 pillars or our Islamic faith. The word closest in meaning to "Prayer" in Arabic is *Salat* (Arabic: صلاة). The Holy Qur'an says in *Al-An`am* Chapter 6: Verse 73:

"And *we have been given the command*: 'Observe Prayer (*Salat*) and fear Him;' and He it is to whom you shall be gathered." And in *Al-Nisa'* (4:104),

... verily Prayer (*Salat*) is enjoined on the believers *to be performed* at fixed hours.

And in *Al-Mu'minun* (23:2-12)

Surely Success does come to the believers, Who are humble in their Prayers (*Salaati-him*), And who shun all that which is vain... And who are strict in the observance of their Prayers (*Salawaati-him*). These are the heirs, who will inherit Paradise. They will abide therein."

The Qur'an tells us, as believers, that our success lies in the *Salat,* the Prayer. But how do we explain to someone what *Salat* is? In a world where information flows so rapidly from one finger tip to the next, how do we explain the benefit of taking time out of our busy schedules to stand before our Lord five times in one day? When the earth shakes in Haiti and the seas rise in Japan, how do we explain to the atheist our need to beseech Allah for his help in our *Salat*? To someone who has recently signed the *Bai'at* (or Initiation) and accepted the *Imam* of the age, how do we explain to them that *Salat* can lift them out of any difficulty or trial to a place of nearness to God, which is "the only means of happiness and security in this life." To explain the true meaning of *Salat* we need do as the angel Gabriel did and reach into the human heart.

The Promised Messiah, Hadhrat Ahmad[as], is the Prophet sent to this latter age to bring about its reformation. Toward that end, he teaches us that: "the word '*Salat*' indicates that true Prayer is not offered only with the tongue but must be accompanied by burning and sizzling and being consumed by fire. God Almighty does not accept Prayer until the worshiper at the time of prayer arrives at a kind of death..." (296). *Salat* is a flame that kills moral illness and low desires that affect the human heart. We know that the heart has to be the place of our low desires because The Holy Prophet[saw] is reported to have said in *Ahadith* that: "There is a piece of flesh in the body if it becomes good the whole body

becomes good but if it gets spoilt the whole body gets spoilt and that is the heart." [*Book 2, Number 50].* As the flame that accompanies *Salat* burns, it removes all toxins from the heart and we find that our heart feels light because it is lifted from this dark and depressive state to a place of true happiness: reconnecting itself to Allah[swt]. A sovereign and friend who willing extends His grace and mercy toward us, a being in whom the heart can REALLY put it's trust. When *Salat* brings us to this "kind of death," our heart is purified.

Typically, fire and it's flame are often looked upon as destructive elements. Those of you here from California know exactly what I mean. We are all familiar with the brush fires of California that destroy acres upon acres of land. But despite the destruction commonly associated with fire, Fire is a purifying element as well. To the "goldsmith" Fire is a necessary element. The flame is necessary for soldering or joining, the flame is necessary for melting, the flame is necessary for separating the pure metal from the impure metal. Similarly the metaphorical burning of the heart during *Salat* is necessary for the heart's purification. Hadhrat Ahmad[as] has taught us that *"Salat* is a prayer which is submitted to God in travail and burning with a heart aflame, so that vicious thoughts and evil designs may be got rid of and a holy love and a pure relationship may be established and one may be enable to keep God's commandments."

(Essence of Islam, Vol. 2, p. 296).

The flame of Salat separates us from what Hadhrat Ahmad, who is the Imam Al-Mahdi, describes as *"the subtle idols that [we] people carry about under their arms [and find] are difficult to throw out."* As we stand to perform our *Salat* our heart should become enveloped by a metaphorical flame that cleans it, allowing that same heart to grow in "Holy Love" for God. This budding love and the repeated inflaming of the heart in *Salat* pulls us closer to Allah, improving our relationship with Him and making us like the believers described in *Al-Mu'minun*, where Allah says: "Surely Success does come to the believers, Who are humble in their Prayers (*Salaati-him*)."

Look around our world and even our society here in America and you can see that we are a people in whom maladies of the heart prevail. Take a trip to any local book store or browse any book store app and you'll come across dozens of books that all promise to have the keys to unlock the ailing human heart. If we narrow our focus even further to our homes: maladies of the heart such as heedlessness prevail, as we watch one generation ignore the wise counsel of the generations before them. If we look at our local communities: maladies of the heart such as material excess and social injustice are prevalent while our material positions grow along with our acts of injustice toward one another. The increase in these maladies is proof that we have moved a way from the true practice of Prayer. *Salat* is the cure for the diseases of the heart found in today's society and the flame of *Salat* is the remedy for the heart's purification.

As the flame of *Salat* purifies the human heart, the heart is ready to receive it's elixir... humility. Humility pumps throughout the human heart sending the brain a message to bow down in supplication to the Sovereign of this World. This is the kind of heart that Allah is drawn to because it's supplicant has purified her heart and she now embraces her "humility and weakness." This recognition that we are just dust and clay, inferior to the Power of Allah, will allow us to truly understand that it is only from Allah that we find the "fulfillment of our needs" both in this world and the and the hereafter.

Hadhrat Ahmad[as] said:

"What is Prayer? To submit your weaknesses before God and to seek their solutions from Him. At times, to stand straight before him in awe of His Grandeur----ready to carry out His commands. At times, to prostrate before Him in complete submission. To beg from him all that you need. That is Prayer. To praise Him like a beggar, to move His Mercy by narrating His Greatness and Grandeur, and then asking. A 'faith' that does not have this [type of Prayer] is no faith at all.

(Conditions of *Bai'at* and Responsibilities of an Ahmadi, p. 54).

Then it is said in a *Hadith*:: "Hadhrat Abu Hurairah[ra] has related that he heard the Holy Prophet[saw] saying, 'Tell me if one of you had a stream running at his door and he should take a bath in it five times every day, would any dirt be left upon him?' He was answered, 'No dirt would be left on him.' The Holy Prophet[saw] observed, 'This is the case of the five Prayers.' May Allah move us all toward purification of heart as we intensify the burning and flame of *Salat* in our daily practice of Islam and observance of the *Salat.*

PRAYERS FOR THE PROTECTION OF OUR JAMA'AT (Khulafa of our Time on *Tabligh*)

Fiona Ahmad

Dearest respected Sadr Sahiba, respected guests and my dear sisters, *Assalamo alaikum wa rahamatullaheh wa barakatahu.*

Today, I would like to speak on the importance of the *Khilafat* Centenary Prayers for the protection of our *Jama'at* and on the importance of the propagation of Islam through *Tabligh,* as a means of protecting our faith and the faith of our future generations.

It is a great favor bestowed upon us by Allah the Exalted that He has guided us to accept the Promised One, Hadhrat Mirza Ghulam Ahmad of Qadian[as] who has been awaited for by all the nations of the world. *Alhamdolillah,* it is truly a great favor bestowed on us that we are members of the Ahmadiyya Muslim Community as *Allah Ta'ala* has guaranteed the victory of Islam through this spiritual fold. The Promised Messiah[as] has said regarding this success:

"Allah the Exalted has repeatedly informed me that He will give me much greatness and shall inculcate my love in hearts and will spread my mission over the entire earth and shall give my sect triumph over all other sects. People of my sect will acquire excellence in knowledge and spiritual cognizance to a degree that they will silence everyone with the light of their truthfulness and with their reasoning and signs."

Regarding this success, our beloved Hazoor, Hadhrat Khalifatul Masih V[aba] has said that, "this is truly a tremendous glad-tiding for the members of our community." However, for us to be included in the triumph of Islam and Ahmadiyyat and to be included in the *Jama'at* of the Promised Messiah[as] we must first strengthen our faith, adorn our worship of God through Prayer, and enhance our personal connection with Allah the Almighty. This will enable us to be true helpers of the Promised Messiah[as] in spreading the message of Islam and Ahmadiyyat to the ends of the world, so that we, as well as our generations to come can be the recipients of these blessings.

It is indeed God's promise that He will grant triumph to the Promised Messiah[as], but he advised his followers that to become a part of the triumph that is destined for his community one must first bring about a revolutionary change within oneself, otherwise ones participation will be merely in name and not in action. As stated by the Promised Messiah[as]:

"Let it be absolutely clear that a mere verbal pledge has no value if it not supported by a genuine and firm resolve to live up to it in every way. Therefore, whoever fully lives up to my teaching, he alone enters that house of mine with reference to which God Almighty has promised." (Our Teaching)

What we have to remember is that while these glad-tidings are absolutely true, when God grants such blessings, those who accept them must also abide by certain responsibilities and obligations laid upon them. The Promised Messiah[as] said "when one brings about this revolutionary change within oneself, they will become a part of the triumph that is destined for my community and will be spontaneously drawn towards the true and shining light of Allah." Thus, with this surety a believer should strive with every particle in their being to transform oneself, and beseech help from the Creator, so that they can be renewed.

The Promised Messiah[as] writes:

"This seeking of help should not be from our lips alone, but it should be with conviction from deep down from the bottom of our beings that every blessing comes only from heaven...."

In seeking help we should *"... fall down before the throne of God Almighty crying for His grace, His help and His succour. The Holy Spirit will then come to our help and*

through unseen means a way shall be opened for us." (Our Teaching)

After three years following the start of the second century of the Ahmadiyya *Khilafat*, we must not forget the Centenary prayers that our beloved Hazoor[aba] has commissioned for the safeguarding of our individual faiths and for the protection of our *Jama'at.* In the Friday Sermon dated May 27th, 2005, Hazoor spoke on the divine establishment of *Khilafat* and enjoined the members of the Ahmadiyya Muslim Community to seek protection from Allah the Almighty, so that we may remain on the right path and be protected from the evil designs of our enemies. Hazoor expounded on the importance of reciting *Surah Fatiha* seven times a day, followed by *Darood Sharif* 33 times a day, as well as engaging in *Istaghfar* (seeking repentance from Allah) abundantly. Additionally, Hazoor enjoined the following prayers to be recited daily:

"O our Lord pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people." (2:251)

This prayer is a means of keeping our hearts straight and on the right path.

Secondly, Hazoor prescribed the prayer of the Holy Prophet Muhammad[saw] that states:

"Oh Allah, we make you a shield against the enemy, and we seek your protection against their evil designs."

Furthermore, Hazoor enjoined the following prayer from the Holy Qur'an to be recited 33 times a day to guide us on the right path:

"Our Lord, let not our hearts become perverse after though hast Guided us; and bestow on us mercy from thyself; Surely, thou alone art the Bestower."(3:9)

Lastly, Hazoor instructed the following supplication be recited 33 times daily:

"Holy is Allah and worthy of all praise, Holy is Allah, the Great. O Allah, bestow your blessings on Muhammad and the people of Muhammad."

As we can see from the content of these *Khilafat* Centenary Prayers, our beloved Hazoor[aba] has emphatically emphasized the protection of our faith, and the faith of our *Jama'at,* as this can only be provided by God alone. The protection of our faith is a most *difficult* task. For worldly wealth, one can make worldly provisions to safeguard their treasures. However, to safeguard the wealth of our faith, one must continually endeavor to seek Allah's protection, because without it, the waylaying Satin is bound to incite man at every step. Just as we can put up locks and raise walls around our physical treasures, so too can we protect our spiritual faith by abundantly reciting *Surah Al-Fatihah, Darood Sharif,* seeking *Istaghfar* and reciting the *Khilafat* Centenary Prayers, so that we can seek God's protection at every turn. These are the tools that have been given to us in our own personal lives to protect our faith, elevate our virtue, and attain nearness to that *Supreme Being* who should be the ultimate goal of our individual lives. Furthermore, we must protect our faith and the faith of our *Jama'at* by becoming *Ibad ur Rahman* - a servant of our Gracious God - and live our lives in the service of Islam and Ahmadiyyat.

To be true *ebad ur Rahman,* we must always remember that calling others to righteousness and propagating the message of Islam through *Tabligh* is one of the most noble of tasks bestowed on the servants of Allah. As stated in the Holy Qur'an:

"And who is better in speech than he who ***invites men to Allah*** *and does righteous deeds and says I am surely of those who submit."(41:34)*

Furthermore, as mentioned in Bukhari, the Holy Prophet Muhammad[saw] stated: "

By Allah! If Allah helps you guide a ***single person*** *unto the truth, it will be better for you than the most precious of red camels",*

meaning the most valued of physical treasures.

Therefore, my dear sisters, we, as Ahmadi Muslims, must remember that we do not exist in isolation. We are bound by the bonds of sisterhood to all of those who inhabit God's Earth, and it is therefore our duty to convey to the people of America through our *Tabligh* efforts the true and beautiful message of Islam, so that they may also partake in **these** blessings, and be included in the spiritual fold of Ahmadiyyat. To put into perspective the significance of our obligation towards

Da'wat Ilallah - calling others towards Allah - and how central this task should be to the core of our very beings, I present to you the poignant words of the Promised Messiah[as].

The Promised Messiah[as] said:

*If it was within **my** power, I would have desired to go from door to door like beggars and propagate the True Religion of Allah, and thereby rescue humanity from polytheism (Shirk) and disbelief (Kufr). If Allah would grant **me** the knowledge of the English language, I would personally embark on preaching (Tabligh) expeditions and spend my entire life in this pursuit, even if I were to die in this cause.'Malfoozat, vol 3.*

While we have such modern day resources available at our finger tips and the freedom to live openly as Ahmadis in America, what more do we need to be able to propagate the message of Islam and Ahmadiyyat? It is so easy to give ourselves excuses as to why we are not active in *Tabligh:* we may say 'we are not knowledgeable enough to speak to others about our faith', we may say 'we are uncomfortable in sharing our faith openly because of the negative sentiments towards Muslims in America' or sometimes, we may simply say "we do not know how to do *Tabligh.*" However, to become true missionaries in the sight of Allah, we must firstly try to purify ourselves and endeavor to show kindness and openness of heart. Secondly, we must wear our faith openly and be proud of being followers of the Holy Prophet Muhammad[saw] and the Promised Messiah[as]. We should not shy away from the world and stay within own communities, but we should engage society and proudly share the beauty of our faith. We should engage in one to one conversations and strive to build lasting friendships. Our job is but the plain delivery of the message, and it is Allah who changes the minds and hearts of people. And lastly my dear sisters, we must always be mindful that it is not our efforts that enable us to do *Tabligh* successfully, but it is through the power of prayer and a strong desire within our hearts to please Allah. If we pray most sincerely to Allah and walk towards Him, He will surely run towards us. Thus with this surety, let our expectations of Allah have no bounds, as Allah will assist our efforts with strong winds of His support.

Tabligh is not only for the benefit of the recipient of the message; it is also vitally important to the **sustenance** of the believers and to the safeguarding of our faith and the faith of our future progenies. Hadhrat Khalifatul Masih IV[th] specifically warned the USA *Jama'at* to become more active in the area of *Tabligh* in order to protect their faith. He said:

"Preach, preach, preach... for without preaching you cannot retain your good traditions and guard over your values. You will die out if you do not preach; you will wither in every respect... Consider the fate of those Jama'ats who became dormant as far as preaching was concerned. If they did not die out gradually, their children did."

We need no greater warning than the words of Hadhrat Khalifatul Masih the Fourth[rh] that without doing tabligh we will gravely suffer and jeopardize the blessings of being Ahmadi. Moreover we will be jeopardizing the future success of our children if we become stagnant in our efforts of tabligh. In hearing these warnings from our beloved Fourth *Khalifa*, would we not do all within our power to protect our faith and the faith of our children?

As we have been told time again through the writings of the Promised Messiah[as], it is the way we conduct ourselves in our daily lives that will be the attractive force that captivates the hearts and minds of others and draws them towards the beauty and truth of Islam. The Promised Messiah[as] said: "***Set such an example** as would serve as a sign for others. This was the proof of the truthfulness of Islam which was shown by the Companions.*" As members of the Ahmadiyya Muslim Community living in the United States of America, it is therefore incumbent upon us to embrace the religious freedom that we are so fortunate to have. We must grab hold of this opportunity to call our fellow countrymen and women to Islam and Ahmadiyyat. Let us become such models of piety and shining examples of truth that the hearts and minds of the good-natured people of this country will be filled with awe, and will be drawn towards the path of righteousness.

Therefore my dear sisters, remember that in order for us to be truly protected and included in the triumph that is destined for the Promised Messiah's[as] community,

we must first bring about a revolutionary change within ourselves, and enhance our personal connection with Allah the Almighty. We must protect our faith, the faith of our future progenies, and the faith of our *Jama'at,* by firmly inculcating the remembrance of God into the very core of our beings. We must recite *Surah Al-Fatihah, Darood Sharif,* seek *Istaghfar* and recite the *Khilafat* Centenary Prayers abundantly, so that we can seek God's protection at every turn. We must become true Servants of God by spreading forth the beautiful message of Islam and Ahmadiyyat, so that we may be of those who are protected and win the pleasure of Allah the Almighty.

Thus, I conclude with the exhortations of the Promised Messiah[as], in which he said:

"My dear people! This is the time for serving the cause of the religion you claim to profess. Realize the value of this rare opportunity, for if you let it slip, it will not offer itself to you a second time. Being the followers of such a great and exalted Prophet, why do you lose heart? Be firm of faith and set an example that even the angels in heaven should wonder at your strength and steadfastness, and should pray for blessings on you. With this I finish, and pray that this teaching of mine should make you like stars on this earth, filling the globe with light and life you get from the Lord."..... Ameen. (Our Teaching)

Wa akharuda-Wana Anil-humdolilaheh rabilalameen.

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MUSLIMS FOR LIFE

Bashir Uddin Mehmud, President Fitchburg Jama'at.

Two boxes of Muslims for life fliers have been distributed. The posters for blood drive have been posted in two local Supermarkets, a couple in Piza shops, two local banks, and one insurance company. Also posted in Job Corps Center where I work. There are 300 students in that center & about 100 staff. It was also posted on the FA TV bulletin board. We also received 6 boxes of four types of flyers by the shipper's mistake. Our share was only 2 boxes. We have started distributing those too. Although we are a small *Jama'at* but by the grace of God our *Tabligh* Secretary Furqan Mehmud with other *Khuddam* is doing wonderful service to Ahmadiyyat. The *Tabligh* Secretary also had contact with a pastor of Congregational Church in the neighboring town of "Townsend" MA. The Pastor Shayna Appel was invited to join us and observe Eid Prayer which she did. She was very impressed. We gave her a couple of T shirts, as their church also sponsored a blood drive in their church on September 2,2011.She took our poster to post in their areas. She also included our community name in her blood drive. I with my wife and grandson visited their church yesterday. I'll be reporting the numbers in the next *Tabligh* report *Insha Allh.* Our program "MTA VARIETES" is still on twice a week on FA TV. I have already reported that my 2 interviews were recorded on WPKZ AM 1280 & FM 105.3. One program will be aired tomorrow at 8:30 AM & 2nd will be on 9/11/2011 at 8:30AM. After that both programs will be on the Web site. Our blood drive topic was in my interview. *Insha Allah* we will be reporting about the flea market tables progress. We had a "MUSLIMS FOR PEACE" billboard on local buses for two months. The Bus Company called MART. The Bus no is 4123. I saw that bus today also. I commend our Tabligh Secretary, Furqan Mehmud's efforts. He is also *Qa'id Khuddamul Ahmadiyya & Amoor-e-Kharija* Secretary. God bless his efforts. He is joined by Gen Secretary and other *Kkhuddam* in the above mentioned *Tabligh* activities.

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Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "Every important matter, which is not commenced with the praise (of Allah) is devoid of blessings and is imperfect."

According to another tradition: "Every conversation that does not begin with the praise of Alla-h is devoid of blessings and is ineffective."

(Ibni Majah abwabun nikah bab khitbatun nikah, Abu Dawud kitabul adab babul huda-filkalam)

RAISING A FAMILY ON PRAYER

Sarah Ammar

Assalamo Alaikum wa Rehmatullah,

It is a fact that in today's tumultuous times the artificial glamour of Western civilization has not only bedazzled our vision but its blind imitation has struck hard upon the faith and spiritual progress of our younger generation—thus making us oblivious to the greater purposes of our lives. Again, this too is a fact that just as tending to our physical well being is a necessity, nurturing our spiritual life too is of absolute importance. For this reason today I wish to convey to you a few points about raising a family on prayers.

Respected *Sadr Sahiba* and my dear sisters, prayer is a means of seeking forgiveness; prayer is a method of deliverance from sins, prayer is the path that leads to becoming the recipient of God's Favors and being rescued from calamities and sufferings, prayer is the elixir that transmutes baser substance into gold, prayer is the remedy for the aching heart, prayer is the stairway of achieving nearness to God; in essence an impassioned prayer is like the arrow that hits its target!

Allah says in the Holy Quran, C2 V187:

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

"I answer the prayer of the supplicant when he prays to Me"

And again in C 40 V61:

وَقَالَ رَبُّكُمُ ادْعُونِيٓ أَسْتَجِبْ لَكُمْ

"Pray unto Me; I will answer your prayer"

Thus for all our needs we have to bow before Him, beseech at His doorstep alone. We have to fight the calamities of this world with the weapon of prayer. Humility being the medium capable of absorbing God's Blessings, its effectiveness increases manifold if bewailing for His Mercy is added to it. Allah's boundless Mercy cannot endure the weeping and torment displayed by His creature, and grants him his wants. When a child cries in front of its mother, it procures toys and sweets for itself; when a feeble and powerless servant of God sheds tears in front of his Lord, he procures spiritual peace and paradise of the Hereafter in this world. We need to ponder over the fact that when a parent feels such angst for his child, wouldn't that God, who claims to love His servants more than seventy mothers collectively and who is surely true in His claims, listen to our entreaties? The God Who is master of the universe, in Whose hand lies absolute power, Who changes day into night and night into day, wouldn't He grant us favors far beyond our expectations?

The Holy Prophet[saw] has said:

اَلدُّعَاءُ هُوَالْعِبَادَةِ

"Prayer is a form of worship."

Promised Messiah[as] tells us:

"If you people desire happiness and peace in your homes then pray abundantly and fill your homes with prayers- God never destroys the home where there is continuous prayer"

(*Malfoozat*, Vol 3, pg 232)

In order to create an exemplary society, Islam has entrusted both man and woman with such responsibilities as befit their physical constitution and mental capabilities thus making man the guardian, custodian, bearer of financial burden and leader of the household and woman the guardian of interior affairs and queen of the household.

Elucidating upon the stature and responsibilities of womankind in Islam, Hadhrat Khalifatul Masih IV[rh] says:

"No other religion has ascribed a woman even the minutest shred of the respect, honor and status that has been granted to her by the Holy Quran and the Holy Prophet[saw] of Islam. The Holy Prophet[saw] has said, "Your Paradise lies under the feet of your mothers." This is a magnificent testimony of homage paid to woman and exalts the recipient to the highest level. This advice of the Holy Prophet[saw] that your paradise lies under your mothers' feet in fact contains a wealth of wisdom abbreviated into a small sentence. The paradise mentioned here does not mean only the paradise of after life, but that of this world as well. Any nation that has not achieved paradise in this world

should not hold unreal expectations of one in the after life. It is merely the dream of a lunatic. Hence in this respect a Muslim woman has certain responsibilities pertaining to this world as well as to the other.

So first of all we need to assess ourselves whether each of us Ahmadi women, who is the queen of her house, has made a paradise in her house or not? Does her progeny show any signs of being destined for paradise or not? Hence the glad tidings of paradise do not mean that every mother inevitably has paradise under her feet. The purport is that God expects paradise to gush forth from under the feet of Muslim women, that each step taken by them is a blessed step and that the offspring nurtured by them may build a heavenly society."

(*Daughters of Eve & a Society Reminiscent of Paradise*, pp 43-44)

A child's first educational institution is his mother's lap. Allah has endowed a mother's heart with a love which is unparalleled in any other relationship of this world. Who is unaware of the pain endured by a mother for the sake of her child? From the time of giving birth to raising her child, she completes a long journey. She remains awake with him during the long nights of his illnesses. She suffers with him his trials and misfortunes. She strives to fulfill all his needs and does not hesitate to bear the burden on her own self in meeting even his unimportant desires. Can such a mother be unmindful of her progeny's connection with God? It is beyond comprehension that a mother would care for the most insignificant physical discomfort caused to her child, yet be unmindful of his spiritual torments and does not strive the least bit to bring him closer to the paradise of the Hereafter and to save him from the fire of Hell?

Thus in today's society we find numerous parents anxious about the well being of their children and trying to find the means of protecting them from social evils of all kinds. The Holy Qur'an enjoins "*Salat*" as the solution to this problem. Allah says in the Holy Qur'an, 29:46:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ

"Surely, Prayer restrains one from indecency and manifest evil."

And a *Hadith* of the Holy Prophet[saw] states:

اَلصَّلٰوةُ هِيَ لِلدُّعَاءُ ۔ اَلصَّلٰوةُ هِيَ مُخُّ الْعِبَادَةِ

"*Salat* itself is prayer-salat is the essence of worship"

(*Malfoozat*, Vol 4, pg 283)

Thus it is proved that *Salat* and prayer cannot be separated, rather a salat devoid of prayer is indeed void. These verses and *Ahadith* give a very clear indication that to stand before the almighty God with great humility, to bow before Him with utmost meekness, and to prostrate before Him while utterly eradicating one's self, bringing all one's needs, pains and aspirations to the notice of the Answerer of Prayers with an acute degree of pathos is what essentially constitutes *Salat.*

In the words of the Promised Messiah[as] :

"Do not deem God's commandments worthless. Today's philosophy should not have its poisonous effect on you! Follow His commandments like an obedient child. Say your *Salat.* Say your *Salat* since it is the key to prosperity."

(*Izala Auham*, Roohani Khazain, Vol. 3, pg 49)

It should be evident that one's own actions immensely impact the rearing of one's offspring. When we go to the mosque for prayers, our children will also insist on coming along. When a mother offers prayers at home then her baby girls will pretend to copy her! It is impossible if we ourselves do not offer our prayers but expect our child to become a diligent worshipper or that we continue to lie, break our promises and use abusive language and expect our child to be civilized and cultured. Children require a model which should be present within their homes since mental development starts from a very young age.

Another means of moral upbringing is through the recitation of the Holy Qur'an which should be done on a regular basis. The sound of recital should resound and resonate from every Ahmadi's house daily. In the Holy Qur'an Allah has commanded us to recite, not only indicating the most suitable time for recitation but also the most preferable way of doing so. Thus in C17 V79 Allah says:

إِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا ۝

"Verily, the recitation of the Quran at dawn is especially acceptable to God"

And again in C73 V5:

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۝

"Recite the Qur'an slowly and thoughtfully"

Teaching one's children to read the Holy Qur'an, introducing them to its meaning and inculcating in them a habit of regularly reciting it, is of extreme beneficence. Recitation of the Holy Qur'an purifies the thought process, enables one to strive hard for accomplishing good deeds, increases religious knowledge and brings one closer to the True Beloved. Promised Messiah[as] says:

"God has addressed me saying

اَلْخَيْرُ كُلُّهٗ فِي الْقُرْاٰنَ

all kinds of good are in the Qur'an.

This is the absolute truth. The Qur'an is that book compared to which all other (sources of) guidance are worthless."

(*Noah's Ark*, Roohani Khazain Vol 19, p 27)

Hadhrat Khalifatul Masih V[aba] has stated:

It is the duty of Ahmadi mothers to bring up their children in a way so that a complete faith in Allah and working hard to achieve God's favour becomes their first priority. For this it is imperative that the mothers themselves should strive to reach the highest level of faith. This is the reason why paradise has been placed under their feet so that on the one hand their own faith and fear of Allah soars high and on the other hand their children's faith begins to develop.... It is the responsibility of women and those mothers who are raising young children to teach them the difference between good and bad and the importance of being an Ahmadi from a very early age.

(Address to Ladies, Jalsa UK, 25th July 2009-from *Daily Alfazl*, Rabwah, 30th July 2009)

Thus O Ahmadi mothers! Today is the time for us to rise and immerse every particle of our beings in lamenting at the door of our Lord- the Listener of Prayers so that we raise such individuals who, under the leadership of the Promised Messiah[as], are destined to raise the flag of the Holy Prophet[saw] over the entire world. Pray that today's mothers bedazzle the world's eyes by their upbringing. Pray that our appeals and entreaties, absorbing the bounties of the Gracious and Merciful God, repeatedly produce sons like Abu Bakr Siddiq[ra], Umar Bin Khattab[ra], Usman Ghani[ra], Ali Bin Abi Talib[ra], Bilal Habshi[ra], Jaffar-e-Tayyar[ra], and other great companions of that glorious age and like the companions and *Khulafa* of the Promised Messiah[as]. May our prayers bring forth sons endowed with the qualities of Abdul Latif Shaheed[ra], Zafrullah Khan[ra] and Abdus Salam. May we bring up our daughters in the footsteps of the Mothers of the Faithful and along the models of the noble ladies of the Holy Prophet's[saw] times and leave such mothers for the future generations who can continue this till the Day of Judgment. May we justly fulfill the high and lofty purpose of life given to us by the Creator and Master of the Universe so that on the Day of Judgment we are not ashamed in front of the Prophet[saw] of Allah and the Imam of Latter Days[as], *Ameen*

Hence women have been entrusted with the huge task of raising truthful and true Muslim progeny. It is imperative that in these times of utter chaos the apprehension of our children's moral and spiritual health keeps us restless. This uneasiness should make us get up at night and force us to obliterate our selves before the Supreme Master and Lord Who controls even the minutest particle of the universe. Why shouldn't we then, for the spiritual survival of our children, under the cover of darkness, shoot such arrows as shall never miss their aim? Why shouldn't we, in the brightness of the day, follow in the footsteps of the Holy Prophet[saw] and sacrifice our emotions, desires and comfort to create a heavenly society.

It is only through faith and prayers that we can gain proximity to God. Allah's purpose for the creation of mankind is worship and prayer; since without this, true perception of God cannot be achieved. Thus, one cannot achieve life's true purpose by abandoning prayer. The Promised Messiah[as] states:

"The effect of prayers far excels that of water and fire."

(*Blessings of Prayer*, p. 11)

Prayer is the true proof of God's existence. Without doubt **He alone** is the Provider, only **He** is our Master and Helper. We need to pray with aching hearts for each and every aspect of our lives. May our hearts and our souls remain forever bowed before our Lord. May every

iota of our beings continue to beseech God for the worldly and spiritual progress of our children and our loved ones, for the protection of His *Jama'at*, for the continuation and safe-guarding of *Khilafat*. May we witness with our own eyes the time when God Himself will lift the Ahmadiyya *Jama'at* like a bright star and make it visible to the entire world. *Ameen*

Addressing all Ahmadi mothers of today and tomorrow, I would like to end on the following poetic lines:

O Ahmadi Mother!

You are the soul of your home,
its means of peace
Custodian of your children, the
guide to paradise;

You are treading the path of
modern civilization
But remember! It is the upbringing of your children that
lifts your status;

Your effort seals their future
Upon your shoulders rests this
burden

Sing that song that may bring
the world to its senses!
The fate of the nation is asleep
in your lap!

(*Monthly* Misbah, April 2011, pg 33)

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Ramadan Poem

Maria Ahmed

Allah Oh Allah What a blessed month it is,

A thousand months isn't compared to this

What a wonderful thing you bestowed

For us believers and whom you may bode

Bear us with Patience

For the sake of Al-Rahman

Help us build a foundation

To strengthen our imaan

With the most sincere devotion

And everlasting love, we fast

To be refreshed and cleansed

From our sins of the past

While the brain and belly

Are burning clean

Also fasting, is our eyes,

Mouth and everything in between

When food is set

And family is united

In the end, NO REGRETS

Allah oh Allah what a blessed month it is

Allah oh Allah what a blessed month it is

MY PRAYERS

Kiran Khan

Sadr Sahiba and My Dear Sisters
Assalaamu Alaikum,

When *Sadr Sahiba* asked me to come here and talk to you about my journey towards Ahmadiyyat with a special reflection on prayers, I was very nervous. Even today I feel indescribable humility standing here on this stage. I want to humbly begin with a verse of the Qur'an (Chapter 42 verse 53), where *Allah Taala* says,

"Thou didst not know what the book was, nor what the faith. But We have made it (the revelation) a light, whereby We guide such of our servants as We please."

After my physical birth my conversion to Ahmadiyyat has been the most important event in my life. That conversion signaled my spiritual rebirth.

"Deem not your embracing Islam a favor unto me, on the contrary. Allah has bestowed a favor unto you in that He has guided you to the true Faith, if you are truthful." (49:18)

I was born and brought up in a moderately religious *Sunni* family in Pakistan. As a child I was very curious about the basic concepts of religion but was always discouraged to ask questions regarding my faith. In fact I was told that it is Satan himself, who puts those questions in our minds so as to lead us astray. I was told that only God could help me and that I should pray whenever I had an urge to ask questions.

I don't even remember since when this was my prayer, other than the little prayers children have, like getting good report cards and all the toys and candy of the world. I did realize that as my parents who were very understanding and friendly otherwise, couldn't help as they didn't really have the answers to the questions I was asking. I prayed that Allah would help me and my parents better understand my religion someday.

Today when I reflect on the events of my life it seems everything that happened in my life is connected to the realization of this little prayer.

The Promised Messiah[as] writes:

"The person who has good and righteous inclinations of the heart, they will look for the truth and will be attracted to Islam and Ahmadiyyat."

It all began when our Satellite Dish installed for entertainment purposes only, started turning by itself, towards MTA. After every few weeks we were forced to watch MTA until the technician came to turn it around. It was Khalifatul Masih IV's[rh] time and my mother started watching the Question and Answer sessions he used to have. Then by Allah's engineering an Ahmadi family moved right next door to us and invited my mother to a *Seeratun- Nabi Jalsa*. My mother went and when asked how she felt about Ahmadis she said, she thought anyone who says he is a Muslim, should be allowed to practice Islam freely and that she had watched MTA's question and answer sessions which she had liked a lot. This excited my neighbor *Baji* Sadia very much and she started visiting us regularly and would leave material for us to read. My mother felt that as this was a message from God so we should read it. I was on a break between my semesters so I was the only one who had the time. I started reading them just to find something bad about the Ahmadis, which I figured wouldn't be very difficult as I has heard such a lot against them, something to get myself off the hook from this reading and my mother off from Ahmadiyyat.

When I started reading these books I felt like I had started getting answers to the questions that had bothered me for ages. For the first time in my life I was encouraged to ask the questions and was given answers till I was satisfied. For the first time in my life religion started making sense. This impressed me and my mother so much that it changed our perspective towards Ahmadiyyat. We thought that people who were giving such comprehensive answers to our religious questions couldn't be *Kafirs* (non believers).

I wanted to learn more about

Ahmadiyyat and luckily my family didn't mind. I never knew that my curiosity would entirely change my life and open a whole new world for me. I started researching and comparing the facts in Ahmadi books to other books and encyclopedias. Although the perspectives were different, the facts remained the same. Slowly but surely my perspective of Islam changed. Once I was convinced myself, I started having long discussion with my family as they didn't have the time to read as much as I did but I felt that it was my duty now to convince them. The whole process took a good five years or so, and the help of numerous friends including like Sadia *Baji* and the person whom I was destined to get married to afterwards, but at the end we found ourselves faced with the dilemma. We knew and believed in the teachings of Ahmadiyyat but the social pressures in Pakistan are tremendous. My parents decided that we will all practice the true Islam "Ahmadiyyat", but there was no need to do *Bai'at* as we were already Muslims. My mother spent many nights praying to Allah to show her some sign as to what we should do. One night her prayers were answered and she had a dream. She saw that she was standing at the foot of a huge marble staircase, as there was nowhere else to go so she starts to climb the stairs. She is feeling exhausted and hot but she keeps on going. As she ascends she starts feeling better. Then she feels cold water touching her feet, which makes her feel refreshed. She sees a light at the top of the stairs and feels a great urge to climb to the top. When she finally reaches the top of the stairs she sees, Khalifatul Masih IV[rh] standing there. He holds out his hand and asks her to come and join him in prayer. He tells her that everything will be fine, "just pray with me."

When she woke up she wanted to do *Bai'at* that same day. Her faith was so strong that day that we followed her decision. We called up Sadia *Baji*, who arranged the whole thing and *Alhamdolillah* we did our *Bai'at* in Lahore Pakistan some 12 years ago.

I feel so blessed that Allah listened to my little prayer, and made arrangements for us so that we got His message. He opened our hearts and minds and blessed us with strength to complete our journey to Ahmadiyyat despite all the pressures and threats. He has blessed me with so many good friends including my dear husband, who have helped me be what I am today but we must remember that our journey towards God does not end by accepting Islam or Ahmadiyyat. Acceptance is just the beginning.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا

مِنْ لَّدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ۝

"Our Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us mercy from Thyself; surely Thou are the Great Bestower." (3:9)

May Allah help us all to remain strong in our prayers and lead us to Paradise

RIGHTEOUSNESS

Hadhrat Sa'd bin Abi Waqqas[ra] relates that he heard the Holy Prophet[saw] say, "Allah loves the one who is righteous, self-sufficient, and retiring."

(Muslim kitabuzzuhud)

Hadhrat Abu Hurairah[ra] relates: "The Holy Prophet[sa] was asked: 'Who is the most honored amongst the people?' He said: 'He who is the most righteous.' The questioner said: 'That is not what we meant.' He said: 'Then Joseph, Prophet of Allah, son of a Prophet of Allah, son of Friend of Allah.' They said: 'This too is not what we meant.' The Holy Prophet[saw] said: 'Then do you ask me concerning the descent of the Arab? Those who were worthy of honor before Islam are worthy of honor in Isla-m once they are fully instructed in it.' "

(Bukhari kitabul anbiya' bab qaulallah ta'ala kana yusuf wa ikwatuh ayat lissa'ilin)

Hadhrat Wabisah bin Ma'bad[ra] relates: "I went to the Holy Prophet[saw] and he asked me: 'Have you come to inquire about virtue?' I said: 'Indeed.' He said: 'Ask your heart. Virtue is that which satisfies the soul and comforts the heart; and sin is that which perturbs the soul and troubles the heart, even if people declare it right to you and pronounce it to be appropriate.' "

(Musnad Ahmad, p 227-228/4)

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O YE WHO BELIEVE SEEK HELP WITH PATIENCE AND PRAYER

Saliha Malik, Sadr, Lajna Ima'illah

This address began with a recitation of the Holy Qur'an,

فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۭ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝

Therefore remember Me, I will remember you; and be thankful to Me and do not be ungrateful to Me. O ye who believe seek help with patience and prayer; surely Allah is with the steadfast." 2:153 - 154

Assalamo Alaikum
My Dear Sisters,

I chose the subject of Prayer for this *Jalsa's Lajna* session, feeling a great need in our community to redirect ourselves towards the sincere observance of Prayer. As Prayer is at the root of our spiritual journey, all other matters of faith are lifted up by our consistent and proper observance of Prayer, therefore we need to *guard our Prayers so that they will guard us*, and help us always progress in *Taqwa* – in love and fear of Allah. I am truly grateful to the speakers who have presented today on this most heartwarming subject. I hope we will all take these thoughts to heart and make a new resolve in our practice of Prayer, so that even the angels will be amazed at the beauty and depth of our Prayers. In my closing words this afternoon I would only like to add some thoughts about some of the challenges we face in our society that tend to pull us away from the practice of our faith and how Allah guides us to deal with those challenges. Even in the two short verses I have recited, there is a wealth of information:

"Therefore remember Me, I will remember you; and be thankful to Me and do not be ungrateful to Me. O ye who believe seek help with patience and prayer; surely Allah is with the steadfast." 2:153 - 154

Every society has challenges and corrupting influences that work against a person's resolve to be a sincere believer. For us here in America, and probably in other western countries as well, we face a paradoxical dilemma. On the one hand we enjoy the amazing advantages of high-speed technology, which if used wisely, are a tremendous advantage for our community. In fact "The Promised Messiah[as] has himself said that all these modern inventions have been provided by Allah the Almighty in support of the Messiah[as]." (Address to *Lajna, Jalsa* USA 2008) Nevertheless, largely because of these developments, our life style is characterized by high speed, ease, efficiency – *convenience* – all at our fingertips. The technological and material advancements are progressing at a mind boggling pace so that we no longer easily understand the concepts of 'needing to wait for things' or 'doing without things'. We are not trained in the way of endurance or *patience*. We have high expectations of physical comforts - *convenience*. If we are cold we simply turn up the heat. And we give these things a high priority. Perhaps one of the best examples of this paradox is that we can marvel at how easy it is to listen to Hazoor's Friday *Khutba*. The iphone, ipod or ipad, the computer, CD, TV, that moment at Bait ul Fatuh, those powerful words can be heard and seen wherever we are. And yet are we so wrapped up in our affairs that we do not listen to it?

As we know, it is the decree of Allah that in order to purify ourselves to come close to Him, we must undergo a process of change, a complete revolution. That is the meaning of Islam. As the Promised Messiah[as] has said about the purpose of his advent: that he has come to *'burnish our hearts with the Light of God'* (*Khutba* 3/11/11),

The nature of this journey is very different from the life style in which we live. So though we are free to practice our faith here, free to attend meetings and hold *Ijtemas* and *Jalsas*, and though we have every facility, every *convenience* – at our fingertips... we are easily distracted by the lure of these things. We might favor our comforts rather

than undergo any hardship required of us in our Religion. The subtle influence of ease and *convenience* renders us ill prepared, and some of us are even unwilling, to take on the ways that Allah has ordained for us.

The Promised Messiah[as] has passionately described the influence of these days:

"It is apparent from a close study of humanity that a hidden and formidable force is pulling it downwards, and man is swiftly being dragged into a pit, which is termed *Asfalus Safilin* (the lowest of the low). Such a complete change has come over the intellects of men, that they have come to admire and praise things, which are abhorrent and detestable to the spiritual eye... Pure truths are laughed at and ridiculed, and complete submission to God is looked upon as an absurdity. Every soul is drawn towards the world as if constrained by some hidden force."

(How to be Free of Sin by Hadhrat Mirza Ghulam Ahmad[as])

But Allah says:

"Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed along with him said: 'When will the help of Allah come?' Yea, surely the help of Allah is nigh." (2: 215)

"Poverty and afflictions befell them, and they were violently shaken"

The commentary on this verse explains that; "God proves or tries His Prophet and the believers with difficulties and hardships and withholds His help from them for a while so that they may invoke it by earnest prayers and supplications." (Commentary on 2:115)

My Dear Sisters, the way of striving and steadfastness is not convenient. It is not convenient. Listen to this poem by Rumi – he describes our reluctance in a way I think we can all understand, as we are all well aware of how long it takes to boil chickpeas until they are soft:

"A chickpea leaps almost
Over the rim of the pot
Where it is being boiled
"Why are you doing this to me?"
The cook knocks him down with the ladle
"Don't try to jump out
You think I'm torturing you
I'm giving you flavor,
So you can mix with the spices and rice
And be the lovely vitality of a human being"

(Illuminated Rumi)

Allah wants His close servants to experience something really special. First by following the requirements of faith, they grow strong and lose their attachment with the worldly things and expectations. But then, as the Qur'an explains, Allah wants them to be put in *some difficulty so that their prayers will be full of anguish.* We must realize that Allah want us *to experience some kind of boiling - like the chickpea.* Think about this *Hadith* from the Holy Prophet[saw], we recently heard it again in Hazoor's beautiful *Khutba* 'Guide us in the right path' (6/17/11):

"When you hear of the Messiah[as] go to him, though you have to crawl on your hands and knees on a glacier, and give him my *salaams*"

Allah wants those who believe to experience something really special. We experience it when in some kind of difficulty we have tried every means, we have surrendered ourselves completely to Him and we admit that no power on earth can help us in this situation. Our prayers overflow with anguish. We might feel that Allah has abandoned us, we have to wait, but still we don't lose our trust in Him. Still we keep our promises with Him. Then Allah comes with His loving embrace and words of comfort and we know for sure that this could only have been the help of Allah. That is the meaning of:

"Therefore remember Me, I will remember you; and be thankful to Me

فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا
تَكْفُرُوْنِ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ
وَالصَّلٰوةِ ۭ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝

and do not be ungrateful to Me. O ye who believe seek help with patience and prayer; surely Allah is with the steadfast." 2:153 - 154

The commentary on this verse explains that: "Remembrance of God on the part of mankind means to remember Him with love and devotion, to carry out His behests, (His commandments) to bear in mind His attributes, to glorify Him and offer prayers to Him. Remembrance of man on the part of God signifies,

God's drawing him near to Himself, bestowing favors on him, and making provision for his welfare. " (Commentary on 2:153) .

It describes a loving embrace between Allah and His servant. It convinces the one who endures and prays of the existence of God, of His Power and Benevolence

I am reminded of the German girl that Hazoor spoke of in a *Khutba* a while ago. As you recall, in Europe there has been such animosity towards the scarf that some governments have decided to intervene and make it illegal to wear the full *hijab*. This young girl wore her scarf as a requirement of faith, but her boss told her that she may not wear it at work and if she persisted she would be fired. He gave her one month to make the change. She prayed to Allah in that month. She said, 'O Allah, it is for you I observe *purdah* and this scarf as you have required it of me'. At the end of the month she went to work as usual, wearing her scarf only to find that her Boss had been removed from that office.

'When will the help of Allah come?' Yea, surely the help of Allah is nigh." 2: 215

My dear sisters, what we need is sincere, unswerving resolve. Let us not shy away from striving in the requirements of faith that Allah wishes to strengthen us by. That is giving us flavor. Our peaceful home, our good marriage, our children's welfare, our own progress all depend upon this truthfulness to our pledge – no matter what; all depend upon this patience and Prayer.

The Promised Messiah[as]:

"Blessed are you who do not get tired in your Prayers and your souls melt while you pray, and your eyes shed tears, and a fire is lit in your breasts and you are driven into dark chambers and desolated jungles seeking solitude, and you are rendered restless and mad and unconscious of self, for in the end you will become the recipients of Grace. The God to whom we call is very Benevolent, Merciful, Modest, True, Faithful and Compassionate to those who are humble. You should also become faithful and supplicate with full sincerity and loyalty so that He should have Mercy on you... Prayer is that sovereign remedy which converts a handful of dust into precious metal. It is the water, which washes out impurities..."

(Lecture Sialkot by Hadhrat Mirza Ghulam Ahmad[as])

On June 17th in his captivating *Khutba* on 'Guide us in the Right Path', Hazoor said: This is a great favor of Allah on us Ahmadis that he gave us the opportunity to accept the *Imam* of this age. If an Ahmadi ponders, he will realize that he cannot return this favor even if he spends all his life in being grateful to Allah... Just to accept is not enough. May we be the ones who progress forward in nearness to Allah. To continue the reward of Ahmadiyyat among our generations, may we never be lax in our efforts and prayers. May the worldly comforts of these countries not divert us from attaining our objectives. (*Khutba* 6/17/11 – Guide Us in the Right Path) ...*Ameen*

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HADITH

Hadhrat Abu Musa[ra] relates that Holy Prophet[saw] said: "The similitude of myself and of that with whatever I have been commissioned by Allah, is that of a person who came to his people and said, 'O My people! I have seen a huge army with my eyes and I am a plain warner that you should immediately manage to find an escape.' Hearing this, a group of people from amongst them accepted his advice and fled to a place of protection in the early part of the night taking advantage of the calm. The other group of people rejected his advice and stayed in their houses till morning. The army attacked them and destroyed them and they were uprooted. The same is the case of the people who accepted my message, obeyed me, and followed the Law I brought, and the example of those who disobeyed me and belied the Truth with which I have been sent."

(Muslim Kitabul Fada'il bab shafqata Sallallahu 'alaihi wassalam 'ala-ummatihi)

Hadhrat Jabir[ra] relates that the Holy Prophet[saw] said: "The similitude of me and you is like a person who kindles a fire, and moths and the like insects rush to fall into it and he strives to protect them from the fire. Likewise, I hold you from the back to save you from the fire of Hell while you struggle to slip out of my hands."

(Muslim Kitabul Fada'il bab shafqata Sallalla-hu 'alaihi wassalam 'ala- ummatihi)

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Regional Waqfe Nau Ijtema – Pennsylvania and New Jersey Region

Mansoor Ahmad
(Regional Secretary Waqfe Nau, Pennsylvania Region)

The combined **Pennsylvania** and **New Jersey** Regional *Waqfe Nau Ijtema* was held on Saturday June 11, 2011 at Masjid Baitul Hadi, Central Jersey *Jama`at.* About 90-100 people attended this *Ijtema* of which 59 were *Waqifeene Nau* and *Waqifaate Nau.* New Jersey Regional Secretary Mubashir Mirza Sahib presented a summary of the program for the day. The program began with recitation of the Holy Qur'an by Dabir Khan and Nazm by Safwan Akbar. Next the Local President, Dr. Mir Sharif Ahmad Sahib gave the welcoming address. After the welcome address, *Waqifeene Nau* and *Waqifaate Nau* under 7 years of age were invited to do their presentations. All the children under the age of 7 came forward one at a time to make their presentation. Each child was given a candy bag and medal for their presentation. Then we had educational competitions in 4 age groups being held in parallel and separately for boys and girls. All the competitions were very good and the participants were well prepared. *Masha Allah.*

After the competitions there was a session for age 18 and above *Waqifeene Nau* with National Secretary *Waqfe Nau,* Hafiz Samiullah Sahib. They were informed that the online test for 18 and above age group is available on the *Waqfe Nau* website. The first 6 months of this age group's syllabus is covered by the first part of the online test. The second part of the online test will cover the last 6 months of the syllabus and the *Waqifeene Nau* and *Waqifaate Nau* are expected to prepare well from the syllabus before taking the test. The participants of the session were given time to ask any questions they might have had.

After a delicious lunch by Central Jersey *Ziafat* team and *Salat Zuhr* and *Asr,* we began the afternoon session with Zafarullah Khan Sahib's Urdu Workshop. In the workshop, the importance of learning to speak, read and write Urdu was discussed. Teaching Urdu to children was stressed and a few parents questions in this regard were answered.

A database workshop was given by Mahmood Hanif Sahib. In this workshop, Mahmood Sahib went through the process of filling out the database to show everyone how to create or update their own profile. The Career Workshop was also given by Mahmood Hanif Sahib. In this workshop there was a quiz given on Hazoor's[aba] Friday Sermon of October 22, 2010 on what and how *Waqifeene Nau* and Waqifaate Nau should be. The quiz included questions such as what languages they should know, how they should live (economical, frugal, should be completely free of arrogance and conceit), at what age they should rededicate themselves (age 15) and also that they now have to fill out the rededication forms after they complete their studies.

Next, the prize distribution ceremony was held and prizes were given for various competitions to the *Waqifeene Nau* by Hafiz Samiullah Sahib on the men's side and to *Waqifaate Nau* by the local *Sadr Lajna Ima`illah* on the women's side. At the end Hafiz Samiullah Chaudhary Sahib gave his concluding address. He talked about the importance of coming to the *Waqfe Nau Ijtemas.* He said if you know of any *Waqifeene Nau, Waqifaate Nau* or their parents who did not come, tell them they were missed and tell them what they missed during the *Ijtema.* He said that the *Ijtema* were not just for the *Waqfe Nau* boys and girls but were also for the *Waqfe Nau* parents, so they should make it a point to attend.

The *Ijtema* program ended with silent prayer. A group photograph was taken of the *Waqifeene Nau,* their fathers and honored guests with Hafiz Samiullah Chaudhary Sahib.

INTRODUCTION TO NATIONAL TAJNEED (CENSUS) DEPARTMENT

Saad Mian

In the US, *Tajneed* (Census) Department comes under the Department of Finance as the functioning of the two is closely linked. All other departments rely on an accurate *Tajneed* for efficient communications and effective planning. Keeping up-to-date *Tajneed* information is very important for many reasons. It allows:

1. Center to share important information about Hadhrat Khalifatul Masih's instructions, *Jama'at* events, campaigns, etc. with the members.
2. Local and National offices to plan and register for events like *Jalsa*, etc. based on more accurate information about participating guests.
3. Finance Secretaries to create an accurate budget for the coming years. That in turn helps center plan accurately for various projects and services.
4. Members are to pay their *chanda* contribution and get it properly recorded and accounted for.

Our *Jama'at* members have the most important role in ensuring the *Tajneed* information is accurate. The *Tajneed* Department has recently revamped the process of updating *Tajneed*. We have created a process that allows for easier and quicker update of information. This will allow for member codes to be generated quickly and mailing addresses to be up-to-dated.

How to Add/Update Tajneed Information

There are several ways you can add / update *Tajneed* information. There are 4 forms available for this purpose:

1. T1 New / Change Membership Information
2. T2 Change of Address Information
3. T3 Newborn Information Form
4. T4 Bait Form

How to Get the Tajneed Forms

1. You can download any of these forms by going to www.ahmadiyya.us/tajneed .
2. You can get copies of these forms from your local Finance Secretary. (Note for Finance Secretaries, these forms are included in the software that you get from the center on a periodic basis and they are kept up-to-date).
3. You can also write to the Headquarters to request these forms. Please use the address below.
4. Make sure important information is completely filled out, e.g. *Jama'at* Name, AMI Code of Head of Family (in case of changes), Contact Phone Number, Signature of Finance Secretary / President
5. We require that local Finance Secretary or President approve/verify all new Member registration requests. Therefore it is advised that we receive the paper forms directly from them. This will save processing time. We will however process all forms after appropriate verification from our side.

Sending Tajneed Requests

By Mail:

Please send completely filled out forms to headquarter at this address:

National Secretary Finance
Attn: Tajneed Additions/Changes
Ahmadiyya Muslim Community
15000 Good Hope Road
Silver Spring, MD 20905

By Fax:

Please Fax completely filled out forms to toll free (866) 694-8771. Also include your fax number for future correspondence.

By Email:

You can also scan the filled out forms and email us at: **tajneed@ahmadiyya.us**

Via Online:

You can fill out these *Tajneed* forms online by going to www.ahmadiyya.us/tajneed . This way, you would not need to print them out or mail/fax them anywhere. Once you submit these forms online, they will automatically be sent to *Tajneed* team at headquarter. You will also be notified and once these forms are processed, you will be informed by phone/email.

Contact Us

1. Please contact the team at *Tajneed* Department in case of any questions. Our email address is: **tajneed@ahmadiyya.us**

2. Or you can call at one of these phone numbers: **920-279-2783 / 920-203-1289**

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HADITH

Hadhrat Mu'adh[ra] relates: "The Messenger[saw] of Allah appointed me and said: "Certainly, you will come across people among the people of the Book. Invite them to bear witness that there is none worthy of worship except Allah and that certainly I am Allah's Messenger. If they accept this, inform them that Allah has enjoined on them five Prayers in each day and night. If they accept this, tell them that Allah has made obligatory upon them to pay *Zaka-t* which will be collected from the rich amongst them and will be given back to the poor among them. When they submit to this, be mindful not to take their best belongings. Guard yourself against the curse of a wronged person, for there is no barrier between his invocation and Allah. "

(Bukhari kitabuzzakat bab la tukhadh kara'im amwalinnas fissadqah)

بسم الله الرحمن الرحيم

In the name of Allah, the Gracious, ever Merciful

Majlis Ansārullāh

An Auxiliary of Ahmadiyya Muslim Community

United States of America

Muslims who believe in the Messiah, Hadrat Mirza Ghulam Ahmad Qadiani (peace be on him)

Date: 30 July 2011

Resolution of Majlis Ansārullāh, USA
at the Sad Demise of Hadrat Sahibzadi Nasira Begum Sahiba

- Whereas the late Hadrat Sahibzadi Nasira Begum, the beloved mother of our Imam Hadrat Mirza Masroor Ahmad, Khalifatul Masih V (may Allāh be his support), and by virtue of which her affection and benevolence extended to the worldwide Ahmadiyya Muslim Jamā'at;
- And whereas the late Hadrat Sahibzadi Nasira Begum was granddaughter of the Promised Messiah (peace be on him), daughter of Hadrat Musleh Mau'ūd Khalīfatul Masīh II (may Allāh be pleased with him), sister of Hadrat Khalīfatul Masīh III (may Allāh have mercy him) and Hadrat Khalifatul Masih IV (may Allāh have mercy on him), and wife of Hadrat Sahibzada Mirza Mansoor Ahmad Sahib (former Nazir-e-A'lā, Sadr Anjuman Ahmadiyya, Rabwah, Pakistan) and led a dedicated life for the service of Jama'at Ahmadiyya, especially Lajna Imā'illah;
- And whereas the loss of such a noble and pious personality that has been deeply felt by each and every righteous servant of Islam Ahmadiyyat, especially Hadrat Amirul Momineen Khalifatul Masih V (may Allāh be his Support) and the family of the Promised Messiah (peace be on him).

We, the members of Majlis Ansārullāh, USA remain content with the Decree of Almighty Allah, and hereby unanimously resolve to:

- Remain united behind the divine leadership of Ahmadiyya Khilafat in this hour of grief and trial offering our deepest condolences to Syedna Hadrat Khalīfatul Masīh V (may Allāh be his support) and the family of the Promised Messiah (peace be on him);
- Pray to Almighty Allah to enable us to emulate the blessed conduct of the late Hadrat Sahibzadi Nasira Begum whose righteousness, devotion to Islam and Ahmadiyyat as well as the institution of Ahmadiyya Khilāfat will continue to serve as a beacon of light for our generations to come.

May Allah elevate her station in the Hereafter, and shower her soul with His eternal blessings. Amīn.

Humbly submitted,

Wajeeh Bajwa
Sadr Majlis Ansārullāh, USA
On behalf of Majlis Ansārullāh, USA

The Passing Away of Hadhrat Syeda Sahibzadi Nasira Begum Sahiba

Letter of Condolence and Resolution

Our hearts are struck with deep grief and sorrow at the passing away of late Hadhrat Syeda Sahibzadi Nasira Begum Sahiba in Rabwah, Pakistan on July 29, 2011. *Inna Lillahe wa Inna Ilaihe Rajeoon.* The late Hadhrat Sahibzadi Sahiba was the granddaughter of the Promised Messiah[as], daughter of Hadhrat Musleh Maoud Khalifatul Masih II[ra], sister of Hadhrat Khalifatul Masih III[rh] and Hadhrat Khalifatul Masih IV[rh], wife of late Hadhrat Sahibzada Mirza Mansoor Ahmad Sahib (former Nazir-e-A'ala, Sadr Anjuman Ahmadiyya, Rabwah, Pakistan) and mother of our beloved Imam Hadhrat Sahibzada Mirza Masroor Ahmad Sahib, Khalifatul Masih V[ab].

The late Hadhrat Syeda Sahibzadi Nasira Begum Sahiba was an eminent person in the worldwide Ahmadiyya Muslim Jama'at who led an exemplary pious life coupled with glorious services for the sake of Islam and Ahmadiyyat. She rendered exceptionally brilliant services for Lajna Ima'illah, the institution of Khilafat-e-Ahmadiyya, and humanity at large. Her demise has been deeply felt by all righteous servants of Islam, especially so by our beloved Imam Syedna Hadhrat Khalifatul Masih V[ab] and the family of Hadhrat Aqdas Masih-e-Maoud[as].

We, the members of Lajna Ima'illah, USA offer our deepest condolences to Syedna Hadhrat Khalifatul Masih V[ab], Sahibzadi Syeda Apa Saboohi Sahiba, and the family of Hadrat Aqdas Masih-e-Maoud[as] on this sad occasion, and pray earnestly to Almighty Allah to elevate the station of late Hadhrat Syeda Sahibzadi Nasira Begum Sahiba in the Hereafter and grant fortitude to all her beloved ones to bear this loss. Ameen.

We, also hereby resolve to:

- Affirm and reiterate our belief in the Decree of Allah with which we are, and shall ever remain, content.
- Affirm and reiterate our servitude and solidarity with Khilafat-Ahmadiyya and Syedna Hadhrat Khalifatul Masih[ab].
- Strive to emulate the blessed conduct of late Hadhrat Syeda Sahibzadi Nasira Begum Sahiba who served as a role model as well as a beacon of light for countless maid-servants of Allah.

Saliha Malik,
Sadr, Lajna Imaillah, USA

TaQWA
Department of Taleemul Qur'an & Waqf-e-Ardhi
Ahmadiyya Muslim Community, USA

An Overview of the Hifz-e-Quran (Memorization) Project

By Fazal Ahmad Syed, Director Hifz Project

With directives from and guidance of *Ameer-ul-Momineen,* Hadhrat Khalifatul Masih V[aba], the Taleem-ul-Qur'an Department initiated an exciting *Hifz-e-Qur'an* program in the USA in 2008.

The first program was a three-week *Hifz* class. Since the inception, we have conducted two National *Hifz* classes at Baitur Rahman Mosque in Silver Spring, MD during the summers of 2008 and 2010. The classes were for both girls and boys between the ages of 12-18 years. A total of 130 boys and girls successfully completed the classes, memorizing three *Surahs*, on average, from the 30th Part – *Surah Al- Naba*, *Naizaat* and *Abasa*.

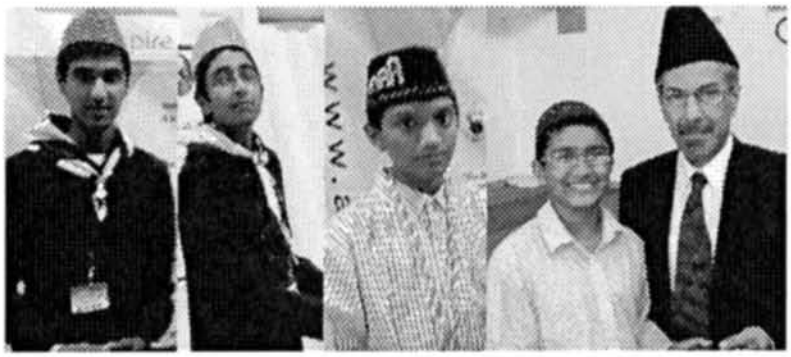
The objectives of the *Hifz* class were to:

- Memorize the Qur`an
- Learn the correct pronunciation and *Tajweed* rules
- Foster the love and understanding of the Qur'an
- Create future teachers out of the participants

Hazoor[aaba] instructed Qari Nawab Ahmad Sahib of Qadian to teach the classes. The class format and design was strictly in the pattern of *Madarsatul Hifz* (*Hifz* Institution in Rabwah and Qadian) and can be considering a "mini" *Madarsatul Hifz* USA.

A total of 60 students attended the first National *Hifz* Class: 30 girls and 30 boys between the ages of 10-18 years. The second *Hifz* Class enrolled 68 boys and girls between the ages of 12-18 years. The students were from far and wide and in total 20+ US *Jama'ats* participated. The selection of the students was on the basis of a prequalifying round which measured their recitation level and memorization capacity.

The memorization was initiated from the first *Surah* of the 30th Part of the Holy Qur`an - *Surah Al-Naba* - and onwards. The students, teachers and mentors took up the challenges with great energy and their hearts were filled with the nobility and grandeur of the Holy Qur`an.



From Left to Right: Mutahir Ahmad, Farhan Sanouri, Osman Sayed, Danyal Zakria and Dr. Zaheeruddin Ahmad (National Sec. Taleem-ul-Qur'an/Waqfe Aardhi)

Online Holy Qur'an Memorization

By Fazal Ahmad Syed, Director Hifz Project

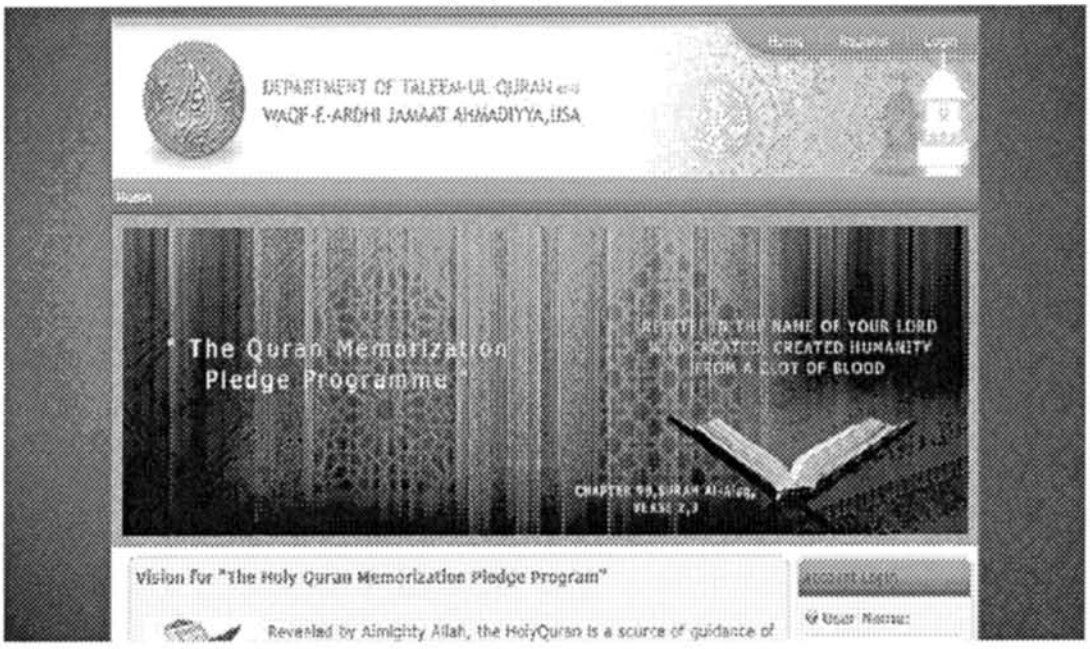
The other endeavour undertaken by the department for Holy Qur'an memorization was to conduct online and telephone classes. These classes were initiated in 2010 for a span of six months. The goal was to encourage 100 members of the Jama'at to memorize the 30th Part of the Holy Qur'an by June 2010. More than 300 members from all over the USA enrolled. The enrolees were divided into smaller groups of 8-10 and assigned to a mentor. These mentors called upon their respective groups on a weekly basis to listen and assign portions for memorization.

By the Grace of Allah, 49 members of all ages successfully completed memorizing the 30th Part in the allotted six months. These graduating students were presented a plaque at the USA *Jalsa Salana* 2011. All who started memorization are encouraged to continue this noble task.

A special website was developed for the *Hifz* Project, available on the Taleem-ul-Qur'an page on *www.ahmadia.us*. All students have their own personalized pages on the website with the following features:

- Interactive communication between students and teachers
- Audio files of all *Surahs* of the 30th Part available for download
- Text of all *Surahs* of the 30th Part individually available for print
- Recording tool to record memorized *Surahs* for teachers
- Facility to upload recorded *Surahs* for teachers' feedback
- Progress page, updated regularly by the teacher

Home Page of Hifz Project Website



The department plans to continue this program on a regular basis. The next enrolment for this class will start in *Ramadan* of 2011 with the target of memorizing one part per six-month period.

Members Who Completed the Memorization of the 30th Part of the Holy Qur'an in

	NAME	JAMA'AT	TANZEEM
1	Aasilah Loan	Baltimore	Lajna
2	Amatul Wadood Syed	Long Island	Lajna
3	Amtul Basit	Seattle	Lajna
4	Anis Shaikh	Phoenix	Ansar
5	Anwar Piracha	Dallas	Ansar
6	Asim Ansari	LA Inland	Ansar
7	Awais Ahmad	Seattle	Atfal
8	Ayesha Noor	Richmond	Lajna
9	Aziza ali	Cleveland	Lajna
10	Babur Butter	Seattle	Khuddam
11	Bushra Zulfiqar	South Virginia	Lajna
12	Dania Rehman	Orlando	Lajna
13	Daniyal Zakria	Chicago West	Atfal
14	Farhan Sanouri	Austin	Atfal
15	Farhat Bhatti	Houston North	Lajna
16	Farhat Shafqat	Seattle	Lajna
17	Hameed Naseem	Tulsa	Ansar
18	Hamid Malik	Toledo	Khuddam
19	Haniah Wirk	South Virginia	Nasirat
20	Hena Tahir	Central Jersey	Lajna
21	Hiba Rafiq	South Virginia	Khuddam
22	Husna Ahmad	Austin	Lajna
23	Jari Khan	Dallas	Khuddam
24	Karamat Badar Ahmad	Syracuse	Lajna
25	Latif Tahir	Austin	Ansar
26	Maham Khan	Detroit	Lajna
27	Maryam Zakaria	Chicago West	Lajna
28	Mohammaed Fytahi	Indiana	Ansar
29	Mubaraka Ayaz	Milwaukee	Lajna
30	Mubark Piracha	Dallas	Ansar
31	Mubashir Ahmad	Dallas	Ansar
32	Muhammad Munir	LA Inland	Ansar
33	Musarat Shafique		Lajna
34	Mutahir Ahmad	Austin	Atfal
35	Najm us Saqib	Dallas	Khuddam
36	Nazia Ali	Buffalo	Lajna
37	Nusrat Ahmad Sharif	Chicago East	Lajna
38	Osman Syed	Philadelphia	Atfal
39	Rehana Mohammad	South Virginia	Lajna
40	sadaf ahmed	Philadelphia	Lajna
41	Sadaf Ali	Buffalo	Lajna
42	Sanah Mansoor	Central Jersey	Lajna
43	Shazia Sohail	Oakland	Lajna
44	Sophia Tahir	Austin	Lajna
45	Sumera Atta	Chicago West	Lajna
46	Sumia Tahir	Orlando	Lajna
47	Thamarah Ahmad	Syracuse	Nasirat
48	Waqas Malik	Seattle	Khuddam
49	Zaineb Sohail	Oakland	Nasirat

TaQWA IT Team

By Mubasher Ahmed

The TaQWA IT team is in the process of building a foundation for the TaQWA IT platform, based upon standard, streamlined, and shared components, that will be used to provide a myriad of services that can be combined to build solutions for improving the delivery of education under "Taleem-ul-Quran" and rendering of services under "Waqf-e-Ardhi." This platform will offer a suite of features that will include common services like portal, security, registration, search, e-mail, etc. and custom services like summer-camp registration, Quran dictionary search, reporting application, etc. The platform will be designed and built in such a way that it will promote the sharing of resources across various solutions to shorten the delivery timeframe and quality of offerings. In addition, solutions offered through this platform will enable a secure, relevant, and user-friendly experience.

While the development of he platform is a journey, we've already started using the foundational version of the platform to build solutions like the *Waqf-e-Ardhi* application, the Summer-camp application, etc. These solutions are in the development/testing phase and will start providing tangible benefits to the *Jama'at* members in a short amount of time. Below are some key highlights of the platform.

- The secure nature of application allows a user to view the information supplied by him/her during the registration process
- The register-once feature of the application doesn't require users to provide the same information over and over again if multiple applications require the same information
- The self-service model of the application automates creation/dissemination/maintenance of user account information through manual processes
- The SSO aspect of the application allows a user to use applications with the same user-id/password
- The shared database component of the application enables information sharing across applications
- The build out of the platform is a significant effort and requires skilled IT resources - we are actively seeking such resources to manage the development and support of the IT systems operations for the Jama'at

The TaQWA IT team is also eager to hear feedback from TaQWA team members and users so that we continue to build solutions that match what Jama'at members wish to see. Simplicity and clarity are our principles to build useful systems for the Jama'at.

Alfurqan: Online Holy Qur'an Education System

By Naimah Ahmad

By the Grace of Allah, *Jalsa Salana* USA was once again a success. Like last year, the *Alfurqan* team, which is part of the TaQWA, was able to serve and set-up stalls for both the men's and ladies' sections. This year, we had a bigger stall for the department of TaQWA to promote *Alfurqan, Waqf-e-Ardhi* and many other aspects. Along with other dedicated team members, a special effort was made by our respected member Muhammad Azeem Qureshi Sahib of Harrisburg in assembling the stall. Muhammad Azeem Qureshi Sahib's family also devoted their time with enthusiasm.

The TaQWA team members' meeting was held during *Jalsa.* Dr. Zaheeruddin Mansoor Ahmad Sahib, National Secretary Department of Taleem-ul-Qur'an and *Waq-fe- Aardhi,* delivered a brief speech in which he acknowledged the team's strong effort towards the progress of TaQWA projects. TaQWA members introduced themselves and their responsibilities to the whole team.

During 2010 and 2011, *Alfurqan* successfully

trained and introduced 13 new teachers, who were presented certificates at the Jalsa Salana Awards Ceremony.

The primary focus remained "*Alfurqan*", the online Qur'an education system. Many *Jalsa* attendees took interest in learning the Holy Qur'an through online applications and were given more information on how to sign-up and utilize these services.

Alfurqan was launched on the instructions of Hadhrat Khalifatul Masih Al-Khamis[aba] in August 2005 as a phone-based conference call system for teaching the Holy Qur'an to remote students. Eventually, the website (*www.understandquran.org*) was developed by Fakhar Khalifa Sahib and launched in August 2007, as well as a web conferencing system for teaching the Holy Qur'an. In 2007, the system moved to professional paid services - "*Adobe Connect*" and "*Hidefconferencing*" - as a web and audio conferencing system. The current website (*www.alfurqan.us*) was launched in December 2008 with "*Moodle*" as a Course Management System. In August 2008, *Tajweed* classes started from Qadian on a trial basis and in June 2009 the number of online teaching rooms increased to two. In 2010, web room three was added, dedicated to the National Lajna Office for *Lajna* and *Nasirat* classes only. Now 40+ classes are available, ranging from Basic Learning (*Qayida Yassarnal Qur'an*) to Advanced Learning (*Tajweed Rules*, grammar, split word translation, short and long commentary forum), and are held on a daily and weekly basis. A dedicated group of expert teachers and scholars of the Jama'at who are graduates of *Jamia Ahmadiyya*, Qadian, Rabwah,, Women *Jamia Indonesia, Hifz* School Qadian, and the USA based Arabic Language Schools are rendering their services with full dedication as teachers. We encourage more members to join this blessed program of Taleem-ul-Qur'an.

In total, there are 1500+ registered members on *www.alfurqan.us*, though only a small percentage is regularly attending the online classes. The department is trying to develop a strategic plan to motivate more Jama'at members to join this blessed system and receive as many benefits as possible.

KAY BAILEY HUTCHISON
UNITED STATES SENATOR

July 2, 2011

Dear Friends:

It is my special honor to extend best wishes as you gather together for the Ahmadiyya Muslim Community USA 63rd Annual Convention.

As the leading Islamic organization to reject terrorism in any form, you have taken a strong stand and set a powerful precedent in a world where terrorist networks and threats are prevalent. The future of our free world rests in the hands of those who pursue justice, and I applaud you for your commitment to fighting against violence and for peace.

This year's convention is a celebration of freedom, and we are united in our belief that religious freedom is a right that should not – and must not – be infringed upon. Thank you for actively promoting this truth among your members and throughout your community.

With best wishes,

Sincerely,

Kay Bailey Hutchison

Kay Bailey Hutchison

KBH/alf

RON JOHNSON
WISCONSIN

COMMITTEES:
APPROPRIATIONS
BUDGET
HOMELAND SECURITY AND GOVERNMENTAL AFFAIRS
AGING

United States Senate

WASHINGTON, DC 20510

June 29, 2011

Congratulations to the Ahmadiyya Muslim community USA on your 63rd Jalso Salana (annual convention) in Pennsylvania where members are gathering to celebrate freedom. I am proud to live in this great country where free expression of religion is constitutionally protected for every citizen. Recently, the Ahmadiyya Muslim Community in Oshkosh, Wisconsin opened the doors of its new Mosque and warmly welcomed neighbors and community members to its opening celebration.

I commend your organization for the stand you have taken against violence born of religious intolerance and I applaud you for your part in the nationwide campaign, "Muslims for Peace."

Ron Johnson
United States Senator

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2 SENATE RUSSELL COURTYARD
WASHINGTON, DC 20510
(202) 224-5323

OSHKOSH OFFICE:
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OSHKOSH, WI 54901
(920) 230-7250

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517 EAST WISCONSIN AVENUE
ROOM 408
MILWAUKEE, WI 53202
(414) 276-7282

http://ronjohnson.senate.gov

HOUSE OF REPRESENTATIVES
WASHINGTON, D. C. 20515

GWEN S. MOORE
FOURTH DISTRICT
WISCONSIN

July 2, 2011

Mr. Amjad Mahmood Khan, National Director
Public Affairs
Mr. Muhammad Sabir, Local Director
Public Affair- Milwaukee Chapter
Ahmadiyya Muslim Community USA
585 North Rossmore Avenue, Ste. 507
Los Angeles, CA 90004

Dear Friends,

Thank you for offering this opportunity to greet and welcome attendees at the Ahmadiyya Muslim Community USA's 63rd Annual Jalsa Salana USA Annual Convention. Although I am unable to join you in person, I want to extend well wishes for a most successful conference and thank you for your support.

The theme of this year's event: "Celebrating the American and Islamic Concepts of Freedom" reminds us that we all have a role in ensuring that the human rights of all nationalities, countries, religions, faiths and communities are not supplanted. As Americans, the security and strength of our nation lies in our diversity, our unity, and our commitment to those rights and responsibilities set down in our constitution that-- "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." On this 4th of July weekend, let us not forget that these principles have been ratified at a great cost so many times over our history and encompasses every American.

Please know that I stand with you in your efforts to raise the consciousness of people everywhere, that injustice anywhere is unacceptable and defeats our American values for every American. Once again, welcome attendees and I am certain you are in for a highly worthwhile conference and an unique opportunity to network with community members, leaders, and individuals from every sector of the Ahmadiyya Muslim community. Thanks again for the opportunity address your conference.

Sincerely,

Gwen Moore
Member of Congress

GM/rs

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THOMAS E. PETRI
6TH DISTRICT, WISCONSIN

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OSHKOSH, WI
(920) 231–6333

Congress of the United States
House of Representatives
Washington, DC 20515–4906

July 1, 2011

To the Ahmadiyya Muslim Community of The United States,

Please allow me to extend my best wishes for all those in the Ahmadiyya Muslim Community who are gathering in Harrisburg for their 63rd Annual Convention in the United States.

I have had the honor of visiting an Ahmadiyya Mosque in Oshkosh, Wisconsin, where I am the local member of Congress. I am impressed by your commitment to peace. The persecution you have faced in so many parts of the world is more than unfortunate - it is wrong, and I say so openly and publicly.

I am pleased that the Ahmadiyya community has found a safe place in this country to live and worship. I am sure that by continually working together, we can build our relationships, strengthen our joint commitment to live with mutual respect and come to appreciate each other more fully over time.

Under the protection of the United States Constitution, and informed by your wise belief that we should have 'love for all, and hatred for none,' I invite you to continue on your path, worship as you believe, and honor this great nation with your valued participation in our public life.

Sincerely,

Tom Petri

Thomas E. Petri
Member of Congress

CHRIS VAN HOLLEN
MEMBER OF CONGRESS
8TH DISTRICT, MARYLAND

July 1, 2011

Dear Friends:

I am pleased to extend my personal greetings as you gather for the 63rd American Jalsa Salana USA.

Your convention, falling on the eve of July 4th, our celebration of American Independence, is a wonderful time to meet. Together, we will be focused on concepts of freedom, including freedom of religion, the importance of the rule of law, and justice, that are ingrained in both American and Islamic law. It is so appropriate that the theme of this year's event is "Celebrating the American and Islamic Concepts of Freedom."

For over a century, the Ahmadiyya Muslim Community has promoted Mirza Ghulam Ahmad's message of righteous behavior, peace, and tolerance. As the Jalsa Salana USA begins, along with its sister gatherings in Turkey and Germany, we reflect upon our desire to strengthen spiritual bonds and promote peace. Your advocacy for universal human rights and protections for religious and other minorities inspires us all to redouble our efforts to bring about a more compassionate, tolerant and peaceful world.

You have my gratitude for all that you do to promote peace and freedom and my best wishes for a wonderful Convention.

Sincerely,

Chris Van Hollen
Member of Congress

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DONNA F. EDWARDS

4TH DISTRICT
MARYLAND

U.S. HOUSE OF REPRESENTATIVES
WASHINGTON, DC 20515

Tuesday, June 21, 2011

The Ahmadiyya Muslim Community USA
15000 Good Hope Rd.
Silver Spring, MD 20905

Dear Friends,

I extend greetings to everyone attending The Ahmadiyya Muslim Community USA's 63rd Annual Convention, "Celebrating the American and Islamic Concepts of Freedom."

The Ahmadiyya Muslim Community USA is the oldest American-Muslim organization and is at the forefront of combating extremism in the name of Islam. I appreciate your efforts in advocating for the separation of mosque and state, as well as successfully launching campaigns for peace, loyalty, and life.

As the representative for Maryland's 4th Congressional District comprising Prince George's County and Montgomery County, I am pleased to honor the important role that The Ahmadiyya Muslim Community USA plays in the state of Maryland and throughout the United States. You have my appreciation, gratitude, and respect for all that you do. I wish you continued success in your next year.

Sincerely,

Donna F. Edwards

Donna F. Edwards
Member of Congress

DAVID PRICE
4th District
North Carolina

Committee on Appropriations
Subcommittee on Homeland Security
Subcommittee on Financial Services and
General Government
Labor, Health and Human Services, Education and
Related Agencies

CONGRESS OF THE UNITED STATES
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(919) 967-2024

N.C. Mutual Plaza
411 West Chapel Hill Street
Durham, NC 27701-3512
(919) 688-2064

www.davidprice.house.gov

June 28, 2011

Mr. Rafiq Sayed
President
Ahmadiyya Muslim Community USA
102 Avenue of the Estates
Cary, NC 27518

Dear Mr. Sayed:

It was a pleasure to meet with you and other members of the North Carolina Ahmadiyya Muslim Community in my Raleigh office last month. I also appreciate your gracious invitation to attend your national convention in July and regret that I could not accept it.

As we discussed during our meeting, I share your grave concern about the persecution faced by Ahmadiyya Muslim communities around the world and the tragic episodes of violence against them that have occurred in Pakistan, Indonesia, and other countries in recent years. It is my strong conviction that the free and peaceful expression of religion is a fundamental right that must be protected, and I am committed to continuing to work with you and other Ahmadiyya leaders to ensure that the United States government is upholding this right.

I hope that your national convention is successful and productive, and I look forward to remaining in touch.

Sincerely,

David Price

DAVID PRICE
Member of Congress

cc: Mr. Shamim Malik, Local Director of Public Affairs

CONGRESSMAN TOM REED

June 28, 2011

Dear Friends of the Ahmadiyya Muslim Community USA,

Congratulations to the Ahmadiyya Muslim Community USA on its 63rd Jalsa Salana!

I join with the many people world-wide who admire your work to take a stand against the persecution of peaceful Muslims and Christians in Pakistan and around the globe. Those of different religions can peacefully co-exist and work together toward the mutual goal of a world free from fear and violence based on one's beliefs or ethnicity. I very much appreciate your commitment toward that goal.

I wish you peace and a successful conference.

Best Regards,

Tom Reed
Member of Congress
NY-29

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Committee on Transporation & Infrastructure
Committee on House Administration
Democratic Steering & Policy Committee
Democratic Caucus; Chair, Committee on Organization, Study & Review
www.house.gov/capuano

Congress of the United States
House of Representatives
Michael E. Capuano
8th District, Massachusetts

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Fax: 617-621-8628

Roxbury Community College
Campus Library
Room 211

July first, 2011

For the 63rd Jalsa Salana of the Ahmadiyah Muslim Community of the United States

My fellow citizens,

I regret that I cannot be present with you in person this weekend. I stand with you in our shared commitment to religious liberty. As we prepare to celebrate the Fourth of July, we remember the wisdom of our Founders. They believed it self-evident that a Creator had endowed all persons with inalienable rights, including liberty. When the Bill of Rights was added to our Constitution in 1791, the First Amendment set forth two essential and related principles: henceforth no American law could establish religion or prohibit its free exercise.

In the last century, the 18th article of the *Universal Declaration of Human Rights* affirmed: ***Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.***

These principles have been formally adopted and yet remain ignored in practice. Tragically, men, women, and children are still persecuted for their beliefs, denied full citizenship, tortured and killed, sometimes by mobs, sometimes in executions lawful in the jurisdictions where they occur. I will stand you and with others who demand religious liberty and civic equality until those ideals are realized. Everywhere, and for as long as it takes.

Michael E. Capuano
Member of Congress

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United States Department of State

Washington, D.C. 20520

July 1, 2011

Dear Convention Delegates of the Ahmadiyya Muslim Community USA:

I am honored to have been invited to speak at the Ahmadiyya Annual Convention and express my sincere apologies for being unable to join you.

I can assure you the U.S. Department of State is very aware of the plight of the Ahmadi communities around the world. The first meeting of our Ambassador-at-Large for International Religious Freedom, Dr. Suzan Johnson Cook, upon entering office was with the Ahmadiyya community. I understand from our Ahmadi contacts that the Ahmadiyya live peacefully in over 190 countries around the world, but in some countries the communities face restrictions on their right to assemble and freedom of religion.

We know from experience that imposing restrictions on religious expression and practice can fan the flames of societal violence and create instability. Government actions that legitimize the second class citizenry of a minority religion can marginalize these groups and embolden others to malign and abuse them. A society that instead recognizes the strength in religious diversity and embraces a free exchange of ideas is more stable, safer and healthier because it is built on the potential of all its citizens.

As members of one international community, we are all bound by the international covenants that uphold these standards of religious freedom and must work together to enforce them effectively. Secretary of State Hillary Clinton has frequently noted that freedom of religion is the birthright of people of all faiths and beliefs in all places. The United States is committed to defending religious freedom around the world, and will continue to call on governments to respect the fundamental rights of all its citizens.

Sincerely,

Victoria A. Alvarado
Director
Office of International Religious Freedom
Bureau of Democracy, Human Rights, and Labor

Office of The Mayor

Harrisburg, Pennsylvania

Proclamation

Whereas

One of the manifestations of personal liberty is the freedom of the individual to profess the religion of his or her choice without pressure or force. Everyone must also have the freedom to observe and to practice their faith without fear of, or interference from, others. For the basic idea of freedom defies impositions of any kind on an individual's personal choice. Freedom of belief, like all other freedoms, operates as a safeguard against the possible menace of oppression from superior sources of power.

Whereas

From a historical perspective we understand that when the Prophet of Islam began his mission among the pagans of Mecca, he invited them into the new faith despite their hostile attitude and response. The Ahmadiyya Muslim Community of the United States of America subscribes to freedom of belief and peaceful coexistence. Islam itself began by inviting and persuading people to embrace it on the merit of its rationality and truth. In other words, if Islam is to remain true to its own beginnings it can be expected to validate the freedom of belief.

Whereas

Jalsa Salana for over 100 years dating back to December 27, 1891 has convened throughout the world to promote greater spiritual awareness. It is in this spirit we celebrate and support this convergence of the Ahmadiyya Muslim Community of The United States of America and all individuals who promote peace and unity in the midst of world tensions that would divide and separate based on religion, color, race, or creed.

Whereas

THE CITY OF HARRISBURG is honored that Ahmadiyya Muslim Community of The United States of America has chosen our wonderful city to continue the important and necessary legacy of your annual convention and your other global initiatives. Continue to embrace the words and spirit of this uplifting song. Let there be peace on earth, and let it begin with me.

Set Under My Hand and Seal this
The 2nd Day of July, Annum
Two-Thousand and Eleven

Mayor Linda D. Thompson

CITY OF PHILADELPHIA

MICHAEL A. NUTTER
Mayor

June 30, 2011

Greetings!

It is my pleasure to welcome the Jalsa Salana USA, the 63rd Annual Convention of the Ahmadiyya Muslim Community USA convening in Harrisburg, Pennsylvania, July 1 through 3, 2011.

Philadelphia and Pennsylvania were founded by William Penn on the principal that citizens would never be "molested or prejudiced" for their religious beliefs or practices and the pledge that these beliefs and practices would be protected from compromise by government or other religious establishments.

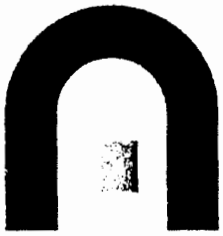
The Ahmadiyya Muslim Community USA, which has been present in Philadelphia since 1920, is a valued part of the diversity that this "city of neighborhoods" prizes so highly. Your Community's motto, "Love for All, Hatred for None," rings true in our City of Brotherly Love and Sisterly Affection.

I commend your Community's involvement with Philadelphia's Office of Faith-Based Initiatives. Your advocacy and coordination of efforts to improve education and foster a new generation of leaders in cooperation with the Philadelphia School District, creates an excellent model for growth in cultural awareness. The plans to build your first mosque in Philadelphia will doubtless lead to a greater understanding of Islamic teachings and the Muslim Community and serve as a welcome center of community for your members.

On behalf of the City of Philadelphia, I congratulate the Ahmadiyya Muslim Community USA as the oldest and longest active American-Muslim organization in the nation and offer my very best wishes for a successful Convention.

Sincerely,

Michael A. Nutter
Mayor



Allentown
City without limits.

Ed Pawlowski, Mayor
City of Allentown
435 Hamilton Street
Allentown, PA 18101-1699
Office 610.437.7546
fax 610.437.8730
pawlowski@allentowncity.org

June 30, 2011

Mr. Asad Chaudhry
Director of Public Affairs
Ahmadiyya Muslim Community USA Lehigh Valley

Dear Mr. Chaudhry:

As Mayor of the City of Allentown, I congratulate you as you prepare for your 63rd Annual Jalsa Salana USA convention held in Harrisburg, PA.

The commitment of the Ahmadiyya Muslim Community to the Allentown community serves as an example to all of us.

On behalf of the residents of Allentown, I extend congratulations to the Ahmadiyya Muslim Community for their keeping their motto, "Love For All, Hatred For None."

Your efforts in advocating for universal human rights and protections, and for peace and tolerance are to be commended. As Americans, we are most fortunate to have such distinguished and spiritual individuals sharing their gifts every day.

For the exceptional contributions you have made in the Muslim community in the United States and to our community as a whole, I thank you and express my appreciation for the level of service pledged for which we are most grateful.

Best wishes for a very successful convention.

Sincerely,

Ed Pawlowski

ED PAWLOWSKI
Mayor

Office of the Mayor

Phil Dyer
MAYOR

Greetings,

On behalf of the City of Plano, Texas, I am deeply honored to have this opportunity to recognize the Ahmadiyya Muslim Community USA for sponsoring the 63rd Annual Jalsa Salana USA Convention. Your motto, "Love For All, Hatred For None," motivates us to strengthen our spiritual bonds and thank our neighbors for their friendship and support.

The theme of your special guest event and dinner, "Celebrating the American and Islamic Concepts of Freedom," clearly states the positive aspects of the Convention. Support of the religious duty of Muslims to be loyal to the country where they reside helps others understand that Islam is not a religion of hate. The efforts to show that your religion is one of peace and love will be rewarded by the acceptance and appreciation of others.

On behalf of the Plano community I would like to express our appreciation for the enrichment the Ahmadiyya Muslim Community USA and the Annual Jalsa Salana USA Convention bring to the culture of our country. We wish you the utmost success with this event and with all your future endeavors!

Sincerely,

Phil Dyer
Mayor

P.O. Box 860358 • Plano, Texas 75086-0358 • 972-941-7107

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JEFFREY PICCOLA

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Senate of Pennsylvania

COMMITTEES

CHAIRMAN, EDUCATION

VICE CHAIRMAN, COMMUNITY, ECONOMIC & RECREATIONAL DEVELOPMENT

CONSUMER PROTECTION & PROFESSIONAL LICENSURE

JUDICIARY

RULES & EXECUTIVE NOMINATIONS

WEBSITE ADDRESS
www.piccola.org

July 2011

Dear Members of the Ahmadiyya Muslim Community:

I extend my best wishes as you host your 63rd annual conference at the Pennsylvania Farm Show Complex for several thousand members, guests, and visitors from every corner of our great country and as you celebrate American and Islamic concepts of freedom.

You are to be commended for what you do and for the values you bring to the community and to this great nation. I am sure your convention will help to facilitate spiritual awareness among members, strengthen ties, and promote peace.

Thank you for choosing Harrisburg – the 15th Senatorial District which I represent –as the location for your annual program. I wish you a very productive and inspiring event and look forward to working together in the future on behalf of my local constituency and all Pennsylvanians. With warmest regards, good luck and God bless you!

Sincerely,

JEFFREY E. PICCOLA

The Board of Supervisors of Contra Costa County

RECOGNITION OF 63rd ANNUAL JALSA SALANA USA CELEBRATING THE AMERICAN AND ISLAMIC CONCEPTS OF FREEDOM

WHEREAS, *the Ahmadiyya Muslim Community, under the leadership of its holy founder, Mirza Ghulam Ahmad, held its first convention on December 27, 1891 in Qadian, India; and*

WHEREAS, *for over a century since then, the Community has held its Annual Convention in numerous countries around the world with tens of thousands of Community members gathered at these conventions times throughout the year; and*

WHEREAS, *the principal aims of the Annual Convention are to facilitate greater spiritual awareness among Community members, strengthen ties and promote peace; and*

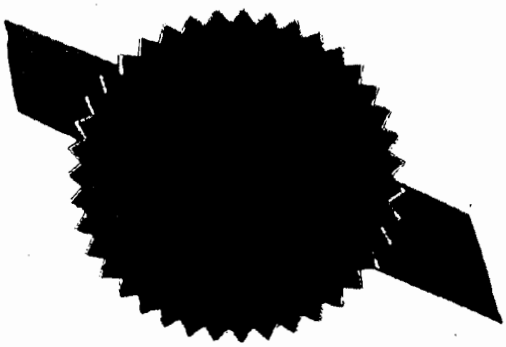
WHEREAS, *the Muslim faith is among the fastest growing religious communities in the United States, comprised of almost 2.35 million followers; and*

WHEREAS, *the United States of America was established by persecuted religious groups who wanted the freedom to practice their religion; and*

WHEREAS, *Contra Costa County is home to diverse religious groups and varying faiths including some 7,000 adherents of the Muslim faith; and*

WHEREAS, *the Islamic Faith will be hosting their 63rd Annual Jalsa Salana USA at the Pennsylvania Complex and Expo Center in Harrisburg, Pennsylvania July 1-3, 2011 with the theme of Celebrating the American and Islamic Concepts of Freedom.*

NOW, THEREFORE, BE IT RESOLVED *by virtue of the authority vested in me as a member of the Board of Supervisors of Contra Costa County, I hereby proudly commend the efforts of the Muslim faith and the community outreach whereby they encourage their followers to contribute their services.*



Federal D. Glover, Supervisor
Contra Costa County District V

Scenes from USA Jalsa Salana 2011

Scenes from Ahmadiyya Humanitarian Award 2011 Ceremony

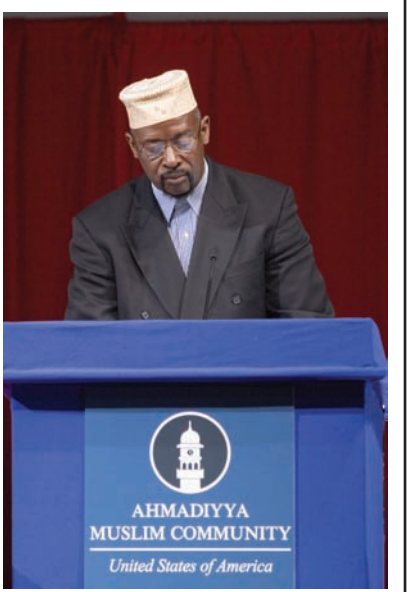
Speakers at USA Jalsa Salana 2011

Nasirullah Ahmad

Dr. Faheem Younus Qureshi

Dr. Mansoor Qureshi

Dr. Arshad Khan

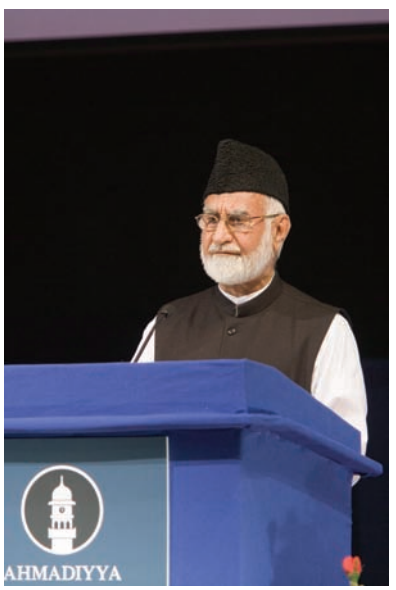


Omar Shaeed

Speakers at USA Jalsa Salana 2011

Maulana Naseem Mahdi

Maulana Azhar Haneef



Maulana Mubasher Ahmad

Dr. Naseem Rehmatullah

Dr. Waseem Sayed

Dr. Mirza Maghfoor Ahmad

Scenes from USA Jalsa Salana 2011

Scenes from USA Jalsa Salana 2011